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NATIONAL COUNCIL

OUTLOOK

JANUARY 1956

"Man shall not live by bread alone . . ."

Church and Economic Life Week

January 15-21

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

The cover — a great industrial plant — is a reminder of the perennial observance of Church and Economic Life Week, January 15-21, 1956. In sermons, prayers and midweek discussion groups during the week, the churches are tackling problems of business ethics, power groups and super-abundance. The theme for the week is: "Not by bread — alone."

Photo by RNS

Vol. VI. No. 1, January 1956

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

	Page
The Council's Fifth Anniversary *by Donald C. Bolles*	3
Secretary Folsom: A Doer of the Word *by Justin Wroe Nixon*	5
The Churches and Politics *by Francis Pickens Miller*	7
"One Flock, One Shepherd" *by Geraldine Sartain*	9
A Bold Experiment *by Fletcher Coates*	10
The Evangelical and Reformed Church *by James E. Wagner*	14
For the Needs of Children *by Gerald E. Knoff*	20
When Disaster Strikes *by Joseph R. Swain*	23

Editorial contributors: Cameron P. Hall, *Living with Plenty*; Louisa R. Shotwell, *A Threat to Community Life.* Guest: Vernard Eller, Youth Director, Church of the Brethren, *Youth Week.*

The Index of the National Council Outlook for 1955 appeared on pages 31-34 of the December, 1955 issue.

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The Council's Fifth Anniversary

Is celebrated at Omaha coincident with meeting of the General Board

By DONALD C. BOLLES

IN its first meeting west of the Mississippi River, held in Omaha, Neb., November 30-December 1, the General Board of the National Council adopted a $13,000,000 budget for 1956, took steps to assure aid for victims of persecution in the racial situation, and the release of surplus food to feed the starving and undernourished in foreign lands, and commissioned President Eugene Carson Blake as the spiritual ambassador to airmen and chaplains in the Arctic at Christmastime.

The Council's policy-making body paid tribute to the public schools as a "bulwark of democracy" but insisted that private schools be supported solely by those who choose to maintain them. Earlier it sent its good wishes to the White House Conference on Education, expressing confidence that it would contribute to the strengthening of the public schools.

A comprehensive report on human relations by Dr. J. Oscar Lee, director of the Council's Department of Racial and Cultural Relations, led to appointment of a special committee headed by Dr. F. Eppling Reinartz to consider resolutions. Thursday afternoon they brought in a five-part document. After a few minor changes in wording, it was adopted unanimously without debate.

"It is reliably reported that at least five ministers of the Gospel have, as the result of their stand on the segregation issue, been forced to resign their pastorates by the actions of their congregations," declared the first of a series of resolutions adopted in the closing hours of the Board's two-day business session.

In order to enable these men "to fulfill their spiritual obligations as ministers" and to help them support their families, the Council is now on record as:

1. Urging the national church bodies to which these ministers belong to "secure other places of Christian service for them."

2. Directing the Council's Church World Service department to canvass member church bodies in the Council to seek ways to set up a relief program "for ministers and their people, white or Negro, who are victims of persecution as a result of their efforts on behalf of justice."

3. Authorizing expansion of the Council's Department of Racial and Cultural Relations "for work primarily in the areas of greatest tension."

Talking things over in Omaha before the meeting — left to right: Dr. Leslie E. Cooke, Geneva, Switzerland; Dr. Eugene Carson Blake, president of the National Council of Churches; and Dr. Roy G. Ross, the Council's general secretary.

4. Directing officers of the National Council to ask Governor Averell Harriman of New York, in considering South Carolina's request that Rev. J. A. Delaine be returned for trial, to take into account the possible risk to his life and the danger that the interests of justice would not be served in a highly charged atmosphere.

5. Declaring "the national welfare and the effectiveness of America's witness for freedom in the world community are so critically influenced and conditioned by our behavior in this situation that we urge all agencies of government—local, state and federal—to resist the temptation to allow possible partisan political advantage to inhibit them from the responsible and courageous maintenance of human rights and the furtherance of justice."

Relief and rehabilitation—both administered by Church World Service—received considerable attention from the General Board.

After hearing from Rev. R. Norris Wilson, executive director, that CWS and other voluntary agencies had striven futilely to get the government to release food and fiber for shipment overseas, the Board took action.

It adopted by a voice vote a resolution urging the 144,000 local churches identified with the Council's 30 denominations to seek remedial action that the "overabundance of food and fiber now stored as surplus in the United States may be made available for distribution to the hungry overseas under the provisions of public law 480."

The United States government, through the facilities of its Commodity Credit Corporation, the resolution said, holds seven and a half billion dollars' worth of surplus commodities on which the storage charges alone amount to more than one million dollars a day, at a time when a majority of the world's people are undernourished and many millions, refugees, victims of war and disaster, actually are starving.

Norris Wilson declared that refugees are now entering the U. S. at the rate of 500 a month, as against a mere handful not long ago.

He credited thousands of church members who, under terms of the Refugee Relief Act of 1953, have given assurance—guarantee of housing, jobs, etc.—for 25,154 applicants for immigration.

"The flow of these assurances, without which refugees cannot immigrate, has increased from about 100 a month to nearly 1,000," he said. "The people of our churches have responded with wonderful generosity and speed."

He predicted that by the time the Act expires, at the end of 1956, more than 28,000 homeless victims of war and disaster overseas will have been resettled in the U. S. with the help of Church World Service and members of cooperating churches.

The Protestant and Orthodox churches, in adopting a resolution on religion and public education, brought to the floor by the Policy and Strategy Committee, made clear their present attitude toward the arguments advanced in some quarters for tax support for certain private schools. The resolution made no reference to the recent statement by the Roman Catholic Bishops on the same sub-

ject, but afforded opportunity for comparison.

"Asking for the support of church schools by tax funds on the grounds that they contribute to the national welfare," the Council maintained, "is not different in principle from asking for the support of the churches by tax funds, for churches surely contribute to the national welfare. Such support would in both cases be contrary to the separation of church and state.

The Council acknowledged that in our "pluralistic society" those who desire to maintain private schools in which general and religious education are brought together in one institution are appropriately free to do so.

Terming the public schools a "bulwark of American democracy," the Council declared that the responsibility for the formal teaching of religion belongs primarily to the home and the church.

"Parents have the right," the Council continued, "to educate their children according to their conscience and best wisdom. But to take this position is not to assume that the public schools are, or need be, godless. It is expected that they will teach that religion is an essential aspect of our national heritage and culture, that this nation subsists under the governance of God, and that our moral and ethical values rest upon religious grounds and sanctions. To do otherwise would be to distort history."

The statement closed with a pledge: "We pledge ourselves to the strengthening of the public schools and to continued efforts to improve religious education in home and church so that it, together with public education, may develop a god-fearing and morally responsible citizenry."

The two-day session enabled the board members and staff to gain considerable enlightenment about various activities of the Council and issues with which church leaders are concerned. The speakers included Professor R. Pierce Beaver of the University of Chicago and formerly an executive of the Council; Eugene Barnett, retired general secretary of the National Council of the YMCA, just back from a global tour; Rev. Russell Carter, field secretary of the National Council's Indian program, and Rev. Leslie E. Cooke, newly-appointed director of the World Council's Division of Inter-Church Aid.

Professor Beaver said that, despite the "powerful" demonstration of Christian unity presented by the National Council of Churches, continued competition among denominations and sects is a "scandal" both in the U. S. and in countries overseas.

Professor Beaver, foremost authority on the churches' foreign missionary enterprises, said there are millions of people who remain "unconvinced by the claims of Christ" because of Christian disunity. And this, he added, in spite of the all-time high in nominal church membership. He concluded that it is essential to the world mission of the church, and more essential from a global than a national view, that the National Council recognize it has no more urgent task among its many concerns than the reconciliation of brethren in Christ.

Mr. Carter, of Lawrence, Kans., told the Board that "America should stop treating its Indians as second-class citizens. By permitting "slow and ineffectual" integration into the nation's industrial and economic life, he added, "we are throttling the Indian's natural motivation to make his own way in competition with his fellow-men."

"The Indian is not a 'dying race,'" Mr. Carter declared. "He lives in 47 states and in greater numbers than when grand-dad was a boy." Calling their communities "undeveloped, and holding great untapped potentiality," he said: "Lack of training, necessary in today's industrial life, has hampered the Indians. And here is where local churches can make their influence felt. Scholarship aid to send large numbers of Indian students to institutions of higher learning should be greatly expanded. One or two denominations have already pointed the way."

Mr. Barnett, who recently returned from a 15-months global visit, said it would be a mistake to conclude that the turbulence now rocking Asia and the Middle East sprang from the ideological conflict and power struggle of the day.

"The peoples of those lands are in revolt against poverty and hunger, disease and neglect, incompetence and oppression," he said. "In each country there are those who have caught a glimpse of better things and have concluded that their present plight is not only insufferable but unnecessary."

Since the Council was born five years ago the annual budget has been approved after the calendar year began.

The 1956 budget, adopted unanimously after a lengthy presentation by Francis Harmon, vice-chairman of the Council's Business and Finance Committee, was larger than the budget for the previous year. This included an increase of $1,600,000 for ocean freight on surplus commodities for which Church World Service will be reimbursed by the Federal Government. Last year's budget amounted to $11,667,020.

Mr. Harmon told the board that nearly three-fifths of the total expenditures in 1956 will go for world missions and overseas relief and rehabilitation. The amount budgeted is $7,551,280.

One-fifth, or $2,649,720, he said, will be used for "interpretation of the Christian message." This includes a broad program of Christian education, evangelism, extensive use of radio, film and television programs, and the application of Christian ethics to all areas of the common life.

A total of $989,140, or about seven per cent, was budgeted for home mission extension of the Christian Gospel, including a 28-state ministry to migratory laborers, service to American Indians, and development of cooperation among the churches, including activities of united church women and church men.

About $1,320,000 is earmarked for publishing operations and film production and $287,000 for administration of the Council's over-all program and supervision of general services.

The appropriation for general administration, Mr. Harmon noted, amounts to a little more than two per cent of the total budget.

Mr. Harmon, analyzing the Council's sources of income, said that the denominations, their boards and agencies will provide $4,872,760, or about 37 per cent of the $13,000,000 anticipated.

An additional $1,034,000 will come from councils of churches and church women, regional offices and other cooperating agencies, and $1,338,070 from individuals, corporations and foundations. Offerings through the World Day of Prayer are nearly half a million.

Gross earnings from self-liquidating projects account for the remaining 36 per cent of the total budgeted receipts of $13,044,010. The self-liquidating items, totaling $4,791,980, include the freight on surplus food shipments overseas, publication of books, pamphlets and teaching materials, and rentals from religious films, and registration fees for conferences.

The budget spokesman, who presented his report without use of notes or papers, said that most of the Council's funds are earmarked for specific purposes. His committee estimated that $12,194,010 for 1956 would be earmarked for designated purposes with $850,000 in general undesignated income.

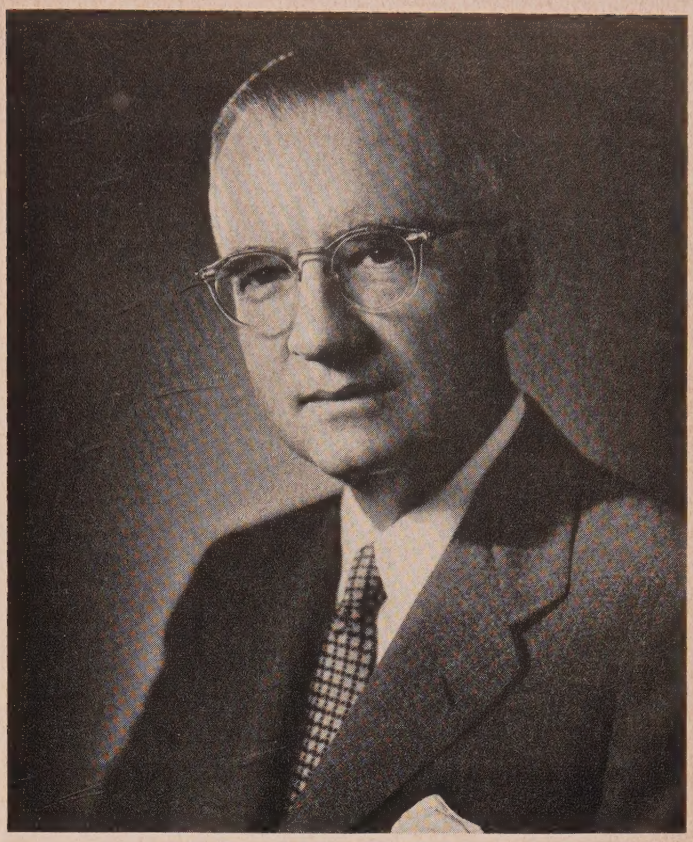
At the opening session, Dr. Roy G. Ross, general secretary of the National Council, characterized the Council's first five years of existence as a period of "getting our bearings."

"We have developed an 'adequate acquaintance' with a far-flung program, improved the inter-relatedness of our activities, and made great headway in the establishment of a host of policies," Dr. Ross said. "On the basis of our five years' experience we should now be able to give less attention to 'overlapping shadows or to conflicting traditions' and more attention to 'walking courageously with eyes on the future.'"

The Board's next meeting will be held in New York, February 1-2, 1956.

Secretary Folsom

A DOER of THE WORD



HONORABLE MARION B. FOLSOM

By JUSTIN WROE NIXON

THE date of February 27, 1939, may mean little to the ministers of the United States. But it happens to be the date on which was fired what might be called "the opening gun" in the campaign to include ministers under Federal Social Security.

The man who fired that gun was a soft-spoken Southerner addressing the Presbytery of Rochester, N. Y. The speaker was a layman, prominent in his own church, and highly respected by his community. The facts he cited, his prestige as a financial expert, and his evident belief in his cause, won the confidence of this group of churchmen. They passed a resolution favoring the inclusion of ministers and other religious workers in the provisions of the Federal Security program.

Fully as important as the resolution was the fact that the address of the layman sparked the enthusiasm of his pastor, Dr. Harold E. Nicely, who entered upon a persistent effort to secure the realization of the speaker's goal. The action of the General Assembly of the Presbyterian Church U. S. A. in May, 1952, favoring Federal Social Security for ministers, was due in considerable part to this effort. This action worked as a catalyst on church opinion, and the outcome was Public Law 761, passed by Congress in August, 1954, amending the Social Security Act so as to include ministers.

Today the layman who advocated Federal Social Security for ministers back in 1939 is the Secretary of Health, Education and Welfare in President Eisenhower's Cabinet. He has come a long way. But those who have known this layman, Marion B. Folsom, are not greatly surprised. His has been a kind of Horatio Alger story, not of fortune-making but of humanitarian achievement. It is a story of unusual significance to those interested in seeing how Christian training, social ideals, and the facts of life as known in business may be combined to improve the lot of man.

The writer of this article first knew

Secretary of the Treasury George Humphrey with the Folsoms when Mr. Folsom received his appointment as Secretary of Health, Education and Welfare. Left to right: Marion, Jr.; Frances; Mrs. Folsom; Marion, Sr., and Secretary Humphrey.

Prof. Justin Wroe Nixon of Colgate Rochester Divinity School, Rochester, N. Y., was pastor of Brick Presbyterian Church in Rochester, 1924-37.

the Folsoms when in 1924 he became the pastor of their church, the Brick Presbyterian Church of Rochester. At that time Mrs. Folsom was active in the missionary work of the church and Marion was on the Service Board which raised the church's funds.

Marion had come to Rochester back in 1914 at the age of twenty. Having graduated from the University of Georgia he had gone on to secure a Master's degree in Business Administration at Harvard. There Mr. George Eastman had found him, on one of his visits to interview prospects for employment in the Eastman Kodak Company. With the war Marion entered the army and then went to France with the 26th Division of the A. E. F. He emerged from the war with the rank of Captain. Soon after the Armistice he married Mary Davenport, another Georgian, the daughter of a Methodist minister.

Picking up at once the threads of Marion's connections in Rochester, the young couple entered into the work of church and community with zest. It was known that Marion Folsom, as Mr. Eastman's assistant, was particularly close to the head of the Kodak Company. But apart from Mr. Eastman's approval, Marion made an impression on his own account. Everyone found him reserved yet companionable, a highly intelligent, friendly and democratic person whom one looked forward to meeting again.

The formal course of Marion's life as a churchman presents little that is unusual. With his sustained interest and growing influence, it was natural that he should be elected a trustee of his own church, a position he held for almost sixteen years. During ten of those years he was Church Treasurer. He became also a trustee of the Rochester Federation of Churches, a position he still holds.

In and out of official position he has been an unfailing source of wisdom and support to his pastors, and to those who have sought his counsel on issues that have emerged in the relations of the churches to public affairs. When these issues were raised there were often many timid people. Marion was not among them. His address before his presbytery in 1939, mentioned above, is a case in point. It was years before many ministers and laymen followed his lead. If the Federation of Churches held a meeting on the Church and Economic Life, Marion might well be present. He participated in the Institute on World Christianity held in Rochester in 1937, sponsored by churchmen from various denominations who were concerned that the missionary movement should face the world situation.

But the most important aspect, to the churches, of Marion Folsom's career is his contribution to the development of social outlook and ethical responsibilities on the part of business. His life work, until he was appointed Undersecretary of the Treasury in 1952, has lain in the field of business management. In that field his special concerns across the years have been to create sound policies in the relations of business to its employees, and of business to government.

When I first knew Marion thirty years ago, private conversation with him would often turn to what the Kodak Company was trying to do to stabilize employment. The roll film produced by Kodak Park was highly seasonal in respect to its purchase and use by the public, the demand at the summer peak being five times the demand at the winter low. The problem was to anticipate the year's sales, develop sensitized goods that could be stored, construct refrigerator plants for this purpose, and build up inventories, with a stable working force, from which materials could be drawn as needed. As a result of such measures, during the years 1922-1929 the number of employees laid off at Kodak Park because of slack work averaged only 2% of the force. Even during the depression year of 1930, the average was only 2½% as compared with 14% during the previous depression year of 1921.

These figures seem rather ancient and cold to us in these days of boom prosperity, but at the time they represented an achievement by management of the first order. Moreover, this achievement spurred the adoption in 1931 by 19 Rochester firms of an Unemployment Benefit Plan for building unemployment reserves to pay workers during slack periods. This voluntary plan continued in effect until 1938, when the New York State compulsory plan began to operate, which levied a tax upon all employers for unemployment payments. Folsom was consulted on the state plan but was at first critical of it, because it did not furnish sufficient incentive to the individual employer to stabilize employment in his own business. This defect in considerable part has since been remedied.

The course of events just described, in which Folsom played a leading role as planner and persuader, furnishes a key to his own development. Starting with a problem of his own company, he reached out imaginatively to secure cooperation from other companies, only to find that really to do the job in hand, they must have the cooperation of government. It then became a question of what government should do, of what organized business should do, what the private company should do, and what the individual himself should do about such a problem as unemployment.

Folsom's activity in the development of old-age pension systems in this country presents a picture similar to that of his work for the stabilization of employment. This activity began inside his own company with the effort to sell Mr. Eastman on pensions for aging employees. To everyone who had tried to budge the old individualist on this subject, he had returned the brusque answer "No pensions." Then this mild-mannered young Southerner got hold of him, and with facts. Eastman gave in. The company adopted an old-age pension system which was largely of Folsom's creation. In the *Atlantic Monthly* for September, 1929, he brought together the data on old-age pensions for employees, and urged the adoption of the idea by business in general.

When the Federal Government moved into the pension field with the Social Security Act of 1935, Folsom was ready to get in on the ground floor. The depression had convinced him that there was no way to avoid federal pensions, and that the wise course for business was to secure as enlightened and workable an act as possible. So he helped to draw the Act of 1935. Federal Social Security has been one of his major interests ever since. So consistently has his counsel been sought on the problems involved that Joseph Alsop has recently written of Folsom, "he can now claim to be the only man who has contributed importantly to every stage of the Social Security System's growth right down to the recent extensions of coverage sponsored by President Eisenhower."

Almost everything in Marion Folsom's career can be described as outgrowths of his primary concern for sound relations between business and its employees and between business and government, mentioned above. In 1936 he goes to Geneva to represent American employers at the International Labor Conference. In 1942 he is one of a group of progressive employers who organize the Committee for Economic Development. Later he becomes chairman of the Committee. In 1944-1946 he is staff director for the House Committee on post-war economic planning, headed by Representative Colmer. Through the C. E. D. and the Colmer Committee, he helps develop the policies in business and in government that prevent the post-war depression many economists had predicted. After nearly three years at the Treasury, he now returns as Secretary of Health, Education and Welfare to problems similar to or closely related to those he has lived with through most of his working life.

Such in briefest outline is the Folsom story. Admittedly, it tells little of

(*Continued on page* 22)

THE CHURCHES AND POLITICS

By FRANCIS PICKENS MILLER

ONE day I was walking along and ran into a fellow-elder of the local church to which I belong (Presbyterian). In the course of our chat he said to me, "Francis, you know the church has nothing to do with politics."

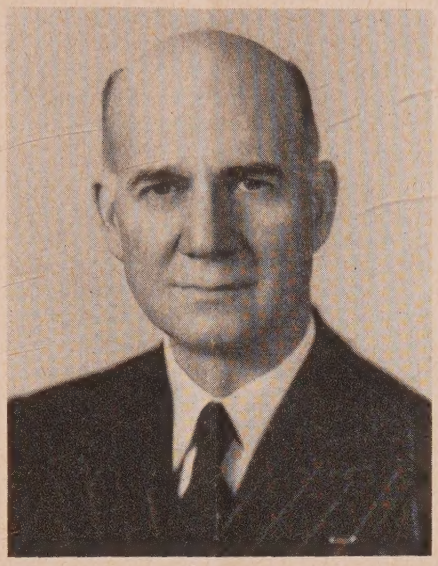
Is this statement true or not? Or perhaps it would be better to ask in what sense is it true and in what sense is it not true?

The answer we give is important. What we as citizens believe about the relationship between church and politics reveals what we mean by "church" and also what we mean by "politics." Our answer will affect the future of the church and also the future of the state, which is created and sustained by political action.

Yet I suppose that the vast majority of laymen are not really bothered by this question. They do not see its importance or its urgency. If pushed, they would probably agree with my elder friend that "the church has nothing to do with politics."

This view is uncritically accepted by many Christian people who are not at all aware of why they feel that way. Some of them would be startled and even offended if they were told that they feel that way because they believe in a God who did not create this world and is not now in charge of it. The statement that "the church has nothing to do with politics" assumes that God is not concerned with men's social activities but only with their personal lives and meditations – that he is God of the Inner Life but not of the Outer Life.

Most people, of course, would not admit for a moment that their God was a little God who ruled in a "spiritual" world and did not rule over the affairs of men. They wouldn't admit it because that would mean believing in two separate worlds—a world of the spirit, where the Sermon on the Mount is relevant, and a world of human activity (social, economic, political, etc.) where the Sermon on the Mount is irrelevant and where the law of the jungle rules. And most people would be ashamed to admit



FRANCIS PICKENS MILLER

this—ashamed of implying that General Motors or the Republic of the United States was entirely independent of the Kingdom of God and that the rules of the Kingdom had nothing to do with the way General Motors or the Government of the United States ought to be run. They would be ashamed of seeming to suggest that vast institutions of this type were autonomous realms (as autonomous as the Kingdom of God itself), each ruled by a deity responsible only to itself, competing with each other and even with the Kingdom—in the case of General Motors, the deity being Economic Law and in the case of the United States Government, the deity being the Constitution. Of course, we would not admit or imply all this because we know it is not so. But what then is the realm over which the God and Father of our Lord Jesus Christ rules? This is the question that demands an answer as soon as one begins to think about the relationship between church and politics.

We know in our hearts that the Lord of the Kingdom is Lord also of General Motors and of this republic, with all that that entails of justice, of mercy, and of judgment. We also know this in church on Sunday morning, but during the remaining six days of the week most of us act as if this knowledge had no meaning or relevance for the work-a-day world which preoccupies our time and energies.

However, when people say "the church has nothing to do with politics," they are not usually thinking of the ethical and theological implications of their remark. For the most part, they say it because they have been brought up to believe that politics was dirty business, with which decent, respectable citizens had as little to do as possible. This, of course, is not true. Politics is no dirtier than any other business and is just as dirty as the people who run it.

If better men played the political game, it would automatically become a cleaner game. So, when decent citizens decry "dirty" politics, what they are really doing is accusing themselves of irresponsibility.

In some instances the assumption that "the church has nothing to do with politics" is due to a misunderstanding of the meaning of the First Amendment to the Constitution which provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This provision is the basis of the separation between state and church to which we rightly attach such importance. Notice, however, that the separation required is an administrative separation. The Constitution says that there can be no state church. Such a church is forbidden. But in the very same breath the Constitution guarantees the free exercise of religion—and the free exercise of religion includes freedom to apply the ethics of religion to all the relationships of life—public as well as private. The Constitution separates the *structures* of state and church but it assumes a free impact of the Christian conscience upon the affairs of state.

Perhaps we should pause a moment to be a little more specific about the sense in which the words "church" and "politics" are being used. For purposes of this discussion, "church" means the community of all those in every land who believe in God through Jesus Christ, and "politics" means activity essential to the creation, maintenance and improvement of government.

Because of our history during the 17th, 18th and 19th centuries we Americans acquired a very negative attitude toward government and hence toward politics. It was possible in pioneer days to belittle the role of government and hence of politicians. But those days are gone. For good or ill the role of government has become more and more important both domestically and in our foreign relations. Further, both at home and abroad, our responsibilities require larger government, stronger government and wiser government. A stupid Secretary of State could precipitate a third world

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Col. Francis Pickens Miller is a Presbyterian layman active in the National and World Council of Churches; a soldier who served with distinction in both world wars; long active in Virginia politics and onetime candidate for governor and U.S. Senator.

war. Consequently, it is high time that we adopted a more positive attitude toward government and thought of government or political service as the noblest occupation next to serving the church. Only by acquiring this positive attitude can we insure that the state will attract the ablest youth, and only so can we prevent this most powerful of all human institutions from falling into the hands of mediocrities and scoundrels who would like nothing better than to pervert it for their own selfish or even totalitarian purposes.

As I understand the Christian faith, the God whom we profess to serve—the God and Father of our Lord Jesus Christ—is the creator and sustainer of all things visible and invisible. This means that the whole range of life and every kind of human activity is subject to his rule. He is as much concerned with the family as with the church and he is as much concerned with economic or political affairs as he is with family affairs.

It is not Christian to think of the soul as belonging to God but the body as belonging to various human institutions which satisfy its needs, desires or ambitions. Soul and body both belong to God and all the interests of both are the field of God's grace, of his love and of his judgment. This is the message of the church.

Hence the church is profoundly concerned with human society and with man's efforts to organize a just and decent society through political action. However, in considering the relationship between church and politics, a very important distinction has to be made between the function of the church itself as a *community* of believers and the function of the church as teacher, preacher and voice of the collective Christian conscience.

On the one hand, the nature of the church as a community of believers prohibits it from functioning as a political organization. The church must never become a political party nor must it ever allow itself to become identified with a party. The church must never run candidates or issue political platforms on behalf of candidates.

On the other hand, because of the character of the church (the community of those who believe in God through Jesus Christ) it is directly and vitally concerned with the entire political process as an expression of man's essential, god-given nature, his desire to create orderly society in the interest of the commonweal.

The church is concerned that citizens should become informed about the ethical implications of political issues, that they should vote and that they should participate responsibly in political activity. The church is concerned with political goals and with political methods. It asks whether these goals and methods are comparable with Christian concepts of justice, fair play and the general welfare.

The church is concerned with candidates. It is concerned with their character and it is equally concerned with the social forces which promote or support their candidacies. It asks: who is backing so-and-so, what do the backers want and what would be the effect on the community or on the nation of their getting what they want?

The church should express its concern for these things at every level of its corporate life. When national or international events have developed to a stage where profound ethical issues are at stake, it may become necessary for the voice of the Christian community to be heard. This voice may speak through one man to whom God has given the word that is needed. Or the voice of the Christian conscience may speak through the official bodies of different denominations—through conferences, associations, conventions, councils or assemblies. It may also speak through a national council of churches or through a world council, depending upon the scope of the issue. As the area becomes wider or the variety of denominations becomes greater, what is said will necessarily become more general. In any event, representative church bodies, whether national or international, should exercise special restraint in issuing pronouncements about political matters and should speak only when moral or ethical questions have arisen of such magnitude that the church can no longer remain silent.

In local communities the church can express its concern in countless ways—through sermons, discussion groups, laymen's meetings and most of all through its individual members. The local church, and in particular the minister, is responsible for seeing that church members become aware of the ethical considerations involved in concrete political situations and developments. It is also responsible for challenging its young men and women to become politically active both as party workers and as candidates. There is desperate need for the churches to call upon their ablest young people to go out into the mission field of politics just as, fifty years ago, the SVM called them to go out into the mission field of China or Africa. For the future of civil and religious liberty and even of the church itself may well depend upon whether an increasing number of Christian men and women are willing to go down into the political arena and fight for what they believe.

If in our own particular community "politics" becomes increasingly disreputable, we as Christians aren't in a position to say very much. We have not gone down into the arena and occupied it ourselves. Consequently the arena has been occupied by others with fewer scruples about either ends or means.

Because of the bad reputation which politics has acquired as a result of the irresponsibility of Christians, the notion has got around that, if a good man goes into politics, it is more Christian for him to go in, not as a regular party member, but as an "independent." This is completely fallacious. Our form of government now depends upon a functioning two-party system. Increasing independence from party affiliation weakens this system and threatens to destroy it. Occasionally special circumstances may force a Christian to become an "independent," but usually a political independent resembles one of Tom Paine's "summer soldiers and sunshine patriots." Political independence means unwillingness to assume the responsibilities of party membership. It is essentially irresponsible. Instead of connoting greater virtue, as is commonly assumed, political independence actually connotes less virtue because the highest form of political virtue consists in assuming responsibility and dedicating oneself to the task of transforming one's party into the kind of party it ought to be.

As a Christian layman begins to be active in politics, it is terribly important for him not to underestimate the moral and religious hazards that await him. One reason why the hazards are so great is that so few Christians have given serious thought to the ethical and spiritual prolbems involved in such activity. There are countless problems connected with financing campaigns, handling "smears," relations with minority groups and the eternal question of compromise (which, by the way, is no more acute in politics than in business).

Two of the hazards deserve brief mention. Perhaps the greatest temptation which confronts a Christian in American politics at the present time is the temptation to use his religion for political ends. We are, surprisingly enough, living in an era in America when it pays off to be considered religious. It is possible to acquire popularity and votes by posing as a devout man. When a politician's religion is genuine, we can all thank God and take courage. However, no one but God himself can know in a particular case whether a man's religion is genuine or not. The surest evidence of its being genuine is that it is never exploited or prostituted to serve personal or political ends.

To repeat: the temptation to exploit one's faith in the interest of political success is enormous. Moral sensitivity and courage of an unusually high order are required to resist it. But the risk has to be taken. And those who know precisely how great the temptation is

(*Continued on page* 22)

"One Flock, One Shepherd"

By GERALDINE SARTAIN

UNDER shade trees, in palm-thatched huts, in simple churches and in great cathedrals, millions of men and women will bow their heads on the first Friday in Lent, 1956, to complete a bond of prayer that encircles the earth.

Some of those who pray cannot read; some will be hungry or cold; others will have all the material comforts that wealth provides. Some will be dressed in blue Chinese trousers, some in the grass skirts of the Pacific islands or in the fur parkas of the frozen northland, others in the street clothes of the West.

All will be in unison as to theme — "One flock, one shepherd" from John 10:16 — and as to purpose — to give all Christians an opportunity to join in prayer with others around the globe. For on that day, Friday, February 17, the annual observance of World Day of Prayer will girdle the Christian world.

From a day set aside back in 1887 at the suggestion of one woman of only one denomination to pray for the success of its home missions and to bring gifts for their support, World Day of Prayer has grown to a giant prayer circle.

Today the people of 134 countries take part and their gifts help provide schools, colleges, hospitals, doctors, nurses, teachers, vacation church schools, pastors, day-care centers, adult classes, guidance, recreation, mobile clinics, scholarships and spiritual nurture in America and in many foreign lands.

Prayers rise from plains, deserts, mountains, valleys and from great cities. The observance is heralded first on the sun-drenched Tonga Islands in mid-Pacific, where tall, dignified Queen Salote, who won such universal affection at the time of Queen Elizabeth's coronation, leads her devout subjects in devotions. As the sun wheels in the heavens, prayers follow its passage around the globe until it palely sets in the shadowy skies over St. Lawrence Island, standing midway in the Bering Sea between Alaska and the Siberian coast.

In America more than 20,000 communities will hold special services. Even in the camps of the agricultural migrants, whose work follows the sun, too, those crop-pickers and their wives and children will join in the same prayers and thanks for a peaceful world that are being voiced simultaneously in Europe, Asia and Africa. It is through funds partly provided by World Day of Prayer offerings that the churches' Migrant Ministry helps these forgotten people to help themselves.

Each year United Church Women, a general department of the National Council of Churches, which sponsors the observance, seeks out Christian leaders in different lands to prepare the service. It is sent all over the world to missionaries, national Christian councils, and leaders in younger churches.

This year the service comes from Cook Training School for Indian Christian leaders in Arizona — a school which receives a part of the World Day of Prayer offering. Chief Yellow Lark prepared the beautiful opening prayer, which begins: "Great Spirit, whose voice I hear in the winds and whose breath gives life to the world, hear me, . . . let me walk in beauty and make my eyes ever to behold the red and purple sunset," and closes with the words, "Make me ever ready to come to you with clean hands and straight eyes, so that when life fades as a fading sunset, my spirit may come to you without shame." Navajo and Dakota tribesmen have written other parts of the service.

A special Children's Service is prepared, too, this year based on material sent by Miss Masuko Otake of Tokyo and written in consultation with the children's workers in the Division of Christian Education. In some communities children conduct their service and invite the women to attend. In others, there is a choir of children from all churches.

A service in Braille is also available. And it is the hope and desire of the World Day of Prayer Committee that all observances will be interracial, in consonance with the 1952 pronouncement of the National Council of Churches.

"Were it not for World Day of Prayer offerings," said Mrs. Stuart Sinclair of Greenfield, Mass., 1955 National World Day of Prayer chairman, "the interdenominational ministries in the United States, Alaska and Puerto Rico would be pitifully curtailed, as would our extensive educational, medical and religious work around the world.

"Aside from service to the forgotten migrants in 27 states, in the home field these funds help provide religious activities for Indian Americans in government boarding schools, train their leaders at Cook Training School and give guidance to councils of churches and of church women in welcoming Indian newcomers from the reservations into large industrial centers. The offerings also help provide many services for low-income farm families, pastoral training and a demonstration farm in Puerto Rico, and a religious education leader for native Alaskans in Anchorage.

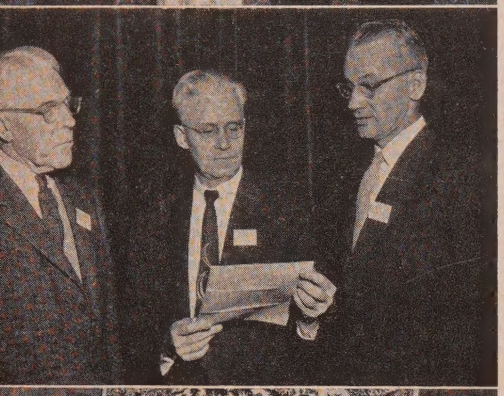
"Abroad, one of the most colorful pieces of work is provision of a mobile audio-visual unit for work in building Christian community life among the Kikuyus being released from Mau Mau internment camps in Kenya. Ten Christian women's colleges in the Far East are helped through World Day of Prayer funds. Scholarships are provided, magazines published and a variety of other services are made available in India, Korea, the Philippines, Pakistan, Japan, Formosa, Hong Kong, Africa, Germany and other places."

Many reports from World Day of Prayer committees bring vivid stories about the 1955 observance around the world and even on trains and on ships. For instance, in Colfax, Ia., the schools dismissed all who wanted to attend, stores were closed and all churches cooperated. In Culver, Ind., a youth group from each of the churches held half-hour vigils during the night. In Parke, Ind., the Call to Prayer was mailed to all telephone subscribers. In Louisville, Ky., the interracial school for the blind used the Braille material and the children put on a program.

Women inmates of the prison for women at La Grange, Ky., asked for special prayer services. In Casa Grande, Ariz., teams of women volunteers from one of the churches, who had been conducting programs in nearby migrant camps during the cotton harvest, invited the migrant wives and children to come to town and take part in the service, with transportation provided for them. Of the 90 women present, 20 were migrants. In Palm Beach, Riviera and West Palm Beach, Fla., 26 services in schools reached more than 12,000 young people.

In addition, in Raleigh, N. C., interracial services were held with Negro, Welsh, Chinese and others. In Dallas, Tex., chaplains held devotions in 42 places of business. The service was used there in more than 300 schools and 3,000 copies of the Call to Prayer were distributed to hospitals, jails, institutions of all kinds, and devotional programs were presented for several mornings on television.

Thus the idea of one Christian woman of vision has grown and spread and entered millions of hearts and homes, encircling the earth, and building a spiritual fellowship whose influence can never be measured.



A Bold Experiment

By Fletcher Coates

THE century-old Protestant foreign missions enterprise in the U. S.—bedeviled by forces that are transforming yesterday's "mission lands" into proud, independent states—appears to be headed for a "bold experiment" in global organization for global planning.

Nothing short of pioneering "organizational forms through which churches in the East and West and everywhere can act together on a supra-national basis" can enable the movement to carry out its tasks amid tensions that make the old order of things "ineffective," leaders agree.

The call for a major reshaping of forms and relationships was sounded by 300 foreign missions leaders of 40 denominations assembled at Dayton, O., December 4-7, as delegates to the annual meeting of the National Council's Division of Foreign Missions.

It was heartily seconded by the nearly two-score "younger church nationals" who had come from 25 countries in Asia and Africa to attend the sessions as guests of the Division.

"A new vision of a single world mission of the entire Church of Jesus Christ, without distinction between older and younger churches or between 'home' and 'foreign' aspects, is being granted to us," executives of the great bulk of the nation's Protestant missionary programs asserted. "It is a supra-national mission which will proclaim Jesus Christ as reconciling Lord and Savior on every frontier near and far. . . ."

The call for global reorganization was the chief recommendation of a seven-point program spelled out in the framework of a "message to the churches," adopted without dissent by the assembly on its last day. The other six points:

"1. We would commend all efforts to make the missionary body more international, interdenominational and interracial, thus demonstrating in the agency of proclamation itself the power of Jesus Christ to reconcile all human differences.

"2. Since the 'welfare-state mind' now prevailing around the world threatens the existence of missionary institutions, we would remind the churches that this does not nullify the validity of the healing, teaching, and other functions of ministry which these institutions have performed. These dramatic forms of proclamation of the Gospel now need to be carried out through less formal and institutionalized methods, making as much use as possible of voluntary lay service.

"3. Proclamation of the Gospel by word and by deed can be separated only to the injury of both. Since the need for relief of suffering caused by emergencies has become chronic, inter-church aid and relief work abroad ought to be considered as an indispensable part of the mission of the church in meeting without discrimination the needs of people. Denominations and ecumenical bodies should endeavor urgently to coordinate these activities with their missionary agencies, and missionaries everywhere should be urged to employ these activities as part of the mission.

"4. Since the obligation of witnessing to the Gospel is inherent in discipleship and we look forward to the increasing thousands of American lay men and women serving abroad in their professional and business relationships, we call upon the churches to implement the often-expressed desirability of training these men and women, assisting them to make effective witness, and to act at once through their cooperative agencies to supply this urgent need.

"5. We ask the members of the American churches to look with the eyes of obedient faith upon the task of

Top—Miss Lily Agnes Soloman, of India, with, left to right: Dr. Walter Schutz, Dayton; Dr. Rolfe A. Syrdal, Minneapolis, chairman of the Division, and Dr. Eugene L. Smith, New York, chairman of the Division's executive committee; *next to top*—Dr. George Carpenter, executive secretary of the Africa Committee, center, discusses a paper with (left to right) Dr. George W. Sadler, Southern Baptist foreign missions board, and Ulrich Van Bhema, secretary of the World Council's Africa program; *center*—Rev. Raymond R. Peters, right, Dayton Council of Churches, with Dr. C. E. Abraham, president, Serampore Theological Seminary, India; Miss Sybil Baily, New York, Presbyterian Board of Foreign Missions; Miss Doris M. Wilson, Isabella Thoburn College, Lucknow, India; and Mrs. Jorge Quismundo, Presbyterian missionary from the Philippines to Indonesia; *next to bottom*—Rev. Butrus Abd Al Malik, American University, Cairo, right, tells story of basket to Miss Doris Wilson of India and Dr. Charles L. Seasholes of Dayton's First Baptist Church; *bottom*—Rev. John R. Fleming, Singapore, Church of Scotland missionary and secretary of Malayan Christian Council, explains cooperative affairs to Mr. Malik, Cairo, and Dr. E. E. Sowards, Baptist missionary on leave from Burma.

the world mission today and then, recognizing the great wealth over which God has given us stewardship, to take up realistically our privilege of partnership in the mission.

"6. Finally, it is now clear that in this one-world every Christian congregation in the United States is a front-line post in the world mission. Every act of unbrotherliness and injustice by citizens of our country speaks more loudly abroad than do the sermons of missionaries and pastors about reconciliation. Therefore, we urge everyone in this land who bears the name of Christ to labor fearlessly for reconciliation in his community, and for the elimination of segregation and unbrotherliness in our churches and community institutions. Every one of us is now called upon to play a role in the world mission right where he lives and works, whatever the cost of discipleship may be."

The message noted that throughout the Dayton deliberations speakers and group findings alike stressed the need for reconciling race to race and man to man.

"The presentations made to this assembly," said the document, "appear to lift up the word 'reconciliation' as the key word for this day. By word and compassionate deed and the quality of its brotherhood, the church must proclaim: God is in Christ reconciling the world unto Himself."

In the only other official recommendation of the whole meeting, the assembly called for an Africa desk in the U. S. State Department. In recognition of the "growing complexity and urgency of developments in Africa, and the importance of Africa as a bastion of the free world," declared a final session resolution, "it would be most desirable that a Bureau of African Affairs be established in the State Department, administered by an assistant secretary of state connected with Africa and free from conflicting responsibilities."

To give the recommendation further impetus, the assembly agreed to ask the General Board of the National Council to take supporting action at a later date.

In the message, which was an accurate reflection of the mission leaders' common opinion, the assembly agreed on today's great need:

"The world-wide revolt of the hungry, the oppressed, the exploited, and those denied human dignity weighs on the conscience of the church, whose Lord came that men might have abundant life."

And it agreed on the revolutionary and other forces that make for crippling conditions under which the missionary enterprise must today be carried out:

"Mystic nationalism, racism, anti-colonialism, revived ethnic religions, secularism and other ideologies (i.e. Communism) offer themselves as saviors."

It remained for the speakers — more than a score in number and many of them fresh from trouble areas around the world — to spell out some of the harassments from which the movements suffer in mid-century: Mau Mau terrorism, apartheid, communist infiltration in Africa; the "welfare-mindedness" of new states that jealously hamstrings missionary-operated schools, hospitals and other institutions; restrictions on entry and movement of U. S. missionary personnel, harassments caused by communist- and nationalist-inspired suspicion in Asia.

But it was made clear that, under conditions of sometimes appalling turmoil, today's missionary is carrying on.

Slight, attractive Mrs. Jorge Quismundo, Presbyterian missionary from the Philippines to Indonesia, is the mother of four. Together with her husband, who remained behind at their post near Makassar, Celebes, she was caught for a time in last year's fighting in Indonesia. She described for the assembly how many of the villages were sacked and burned by the rebels: "We expected most of the students in our school never to come back. But every one did come back, although some were late. For them it meant a three weeks' walk, a river ride in a small boat, then another trip in a jam-packed steamer. Some married couples with children were crammed down in the hold, with food and drink scarce, brewing meals in their pots. But they came." The Quismundos lived through it all.

Mrs. Quismundo herself personifies a

***Top*—Members of Message Committee of the Division of Foreign Missions draft document later adopted in full assembly session, left to right: Dr. Alford Carleton, executive vice-president, American Board of Commissioners for Foreign Missions; Miss Josephine Darmstetter, United Lutheran Board of Foreign Missions; Dr. R. Pierce Beaver, professor of missions at the University of Chicago and chairman of the Message Committee; and Rev. J. Clinton Hoggard, Washington, D. C., missions secretary of the AME Zion Church; *next to top*—Rev. M. Richard Shaull, Presbyterian missionary, Campinas, Brazil; Rev. M. A. Thomas, Travancore, India, who spoke on a "Today's World" radio symposium, and Dr. Roswell P. Barnes who moderated the symposium; *center*—head table at fellowship dinner of the Division of Foreign Missions, left to right, Dr. Carl Heinmiller, Dayton; Eduardo Mondlane, Portuguese East Africa, now studying at Northwestern University; Mrs. Heinmiller; Dr. Eugene A. Nida, secretary of translations, American Bible Society; *next to bottom*—annual fellowship dinner of the DFM, attended by representatives of 40 denominations; *bottom*—Dr. Charles W. Ranson, New York, International Missionary Council, left, with Dr. Raymond A. Dudley, Boston, secretary of the American Board and chairman of the session.**

positive answer to one of the U. S. mission movement's most acute problems: how to continue an effective program in new nations that, to varying degrees, show suspicion of U. S. personnel. The answer: exchange of missionaries among these nations themselves under a fast-growing ecumenical plan of "younger" churches of these countries. This program, projected at the Division's assembly two years ago at Buck Hill Falls, Pa., affects the Asian area chiefly today and has come along to the point where a group of the younger churches have formed an Asian ecumenical council to coordinate and carry it out. The program has both the blessing and the backing of most responsible foreign mission boards in the U. S.

Calling for greater cooperation between East and West mission boards, Dr. Charles W. Ranson, New York, Irish-born general secretary of the International Missionary Council, told the assembly:

"The initiative today has passed to these younger churches, and it is our primary responsibility not only to recognize the fact but to operate in accordance with it."

Dr. Ranson made it clear, however, that U. S. enterprise in the work was by no means dying, that in fact, if it would, it could grow to have an even greater influence than in its 19th-cenutry heyday.

In general and specialized education, he said, U. S. churches can support far more. He cited Vellore United College in India, with a unique medical training program, as an example for other areas receptive to such programs. In Africa, thanks to church enterprise dating back 100 years, a full 80 per cent of all education south of the Sahara is carried on by missionaries. The door is open for more.

The international missionary leader put forward two other fresh proposals for church boards and agencies in the U. S. to consider:

1) Enlist and train the thousands of churchgoing young men going overseas to work for business, industry and government as "shock troops" to aid the missionary as volunteers.

2) Let missionaries themselves, as they prepare for their work in the foreign field, "voluntarily submit to a period of temporary celibacy (so they would be) free from family responsibilities and would be better able to serve in difficult and dangerous areas."

Speaking on the first suggestion, Dr. Ranson declared: "In another 25 years it is reliably estimated that at least a quarter of all U. S. college graduates will be going into overseas jobs. . . . Many of this multitude are devoted church members. . . . We ought to mobilize this vast untapped resource to operate on the frontiers where the church really meets the world, in areas where the pastor or missionary is seldom listened to." The churches working through the National Council of Churches, he added, should launch a systematic training program which would prepare young men for this volunteer work. In Great Britain, he said, such a project sponsored by the Conference of British Missionary Societies has already trained about 500 young overseas workers "to relate their business calling to their Christian vocation."

In conclusion, the major speaker told a full assembly session: "If this is our truth, then we may be at the beginning of an entirely new conception of Christian responsibility and missionary outreach — if the churches have the vision and imagination to see their opportunity and the challenge which is offered to them."

On the working level, the assembly met in 12 simultaneous "area" and "functional" discussion groups on two successive afternoons. Conclusions reached by these groups were the basis of the final "Message to the Churches," drafted by a committee headed by Dr. R. Pierce Beaver, professor of missions at the University of Chicago, and recognized as one of the nation's outstanding research authorities on the missionary movement.

Sharing the function of presiding officer at plenary sessions were Dr. Eugene L. Smith, New York, executive secretary, Methodist Division of World Missions, and vice-president of the National Council for the Division of Foreign Missions; and Dr. Rolf A. Syrdal, Minneapolis, executive secretary of the Board of Foreign Missions of the Evangelical Lutheran Church, and chairman of the Division assembly.

Held in Dayton for the first time, this year's assembly was planned to "acquaint an average-sized U. S. city with the scope, nature and problems of the missionary movement," declared Dr. Luther A. Gotwald, New York, executive secretary of the Division. "All of us feel it was a tremendous success."

Next year's assembly is planned for Buck Hill Falls, Pa., as in past years.

Significant Statements Made at Dayton

The church should tap the resources of scientists, educators and businessmen whose ideas of imagination must be discovered and transferred to the propagation of Christian Truth. . . . The achievements in science, commerce and in international affairs have not been met on the same level by spiritual leadership.

Dr. Charles T. Leber, general secretary, Presbyterian, U.S.A. foreign missions board

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The Christian church must support ideologies that are best adapted to recognize the respect that is due to the individual and to society and to secure the maximum free operation of the individual and the Christian congregation.

Dr. John R. Fleming, Scottish secretary of the Malayan Christian Council

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In spite of his great work, the Christian missionary in Africa shies away from problems most closely concerning the African of today: where he stands in earning his daily bread and in gaining a political voice.

Rev. Eduardo Mondlane, director-designate of a Christian Center in Portuguese East Africa

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Protestant churches in Brazil have joined in encouraging idealist members, who might be tempted by communism, to study social action under a program of a new interchurch Department of Church and Society and then act through the major political parties.

Dr. M. Richard Shaull, Presbyterian missionary-educator, Campinas, Brazil

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More than 100 evangelical (Protestant) schools have been closed in Colombia by the clerical-controlled government, and efforts are being made to close others, despite the fact that there are some 750,000 children for whom there are no classrooms and no teachers.

Rev. Jose Fajardo, Presbyterian leader in Colombia, South America

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The walls of tension, apprehension and suspense that are building in the world today as never before . . . are not between man and man. The same scientific knowledge and technology and genius which can give man the good things of life can also be turned in upon man and bring about the suicide of a civilization. We are deadly afraid of what man can do to himself.

Dr. Roswell P. Barnes, associate general secretary, National Council of Churches

Left—Speakers' table at anniversary dinner on November 29 in Omaha, Neb.; *right*—Dr. Hermann N. Morse receiving a scroll in recognition of his service as secretary of the Planning Committee for the National Council of Churches.

HIGHLIGHTS OF THE ANNIVERSARY DINNER

ON the eve of the General Board session in Omaha, Neb., the Council, with the cooperation of the churches of Nebraska and Iowa, celebrated the fifth anniversary of its birth at the Constituting Convention in Cleveland, November 29, 1950.

The three men who have served as president, Rt. Rev. Henry Knox Sherrill, Methodist Bishop William C. Martin and Dr. Eugene Carson Blake, elected last year, joined in a look at the past, present and future.

Special tribute was paid to the Planning Committee by presenting to the chairman, Dr. Luther A. Weigle (in absentia) and to the secretary, Dr, Hermann N. Morse, handsome scrolls that expressed gratitude for their leadership.

Speaking on "Purposes Envisaged," the Council's first president, Rt. Rev. Henry Knox Sherrill said three basic "compulsions" had led to the founding of the Council: the compulsion of "common sense," of "common purpose" and of "love, which is one of the basic tenets of Christianity."

Bishop William C. Martin, successor to Bishop Sherrill as president of the Council, stressed three major areas of achievement: research; far-flung program activity; and giving a voice "to the corporate conscience of Christianity in America" through pronouncements of the Council's General Board.

The Council's present leader, Dr. Eugene Carson Blake declared that no "ceiling" should be set on the things the nation's churches are doing together. "The fact is," he said, "that the program of the Council itself is inadequate when you realize how much we all depend upon it."

Dr. Blake stressed the need for the Council to win the confidence and respect and love of its constituency by a stronger public relations program; to examine more deeply the theology of the ecumenical movement and to cultivate all those churches which accept "Jesus Christ as Divine Lord and Savior," and which are not yet in the Council.

"Let us not be so short-sighted," he said, "as to be intimidated by large figures. There is no ceiling that should be set on the projects that the churches by growing conviction believe they ought to do together rather than separately."

Left—Edson Smith of the Omaha Council of Churches, extreme right, welcomes the NCC's three presidents: Rt. Rev. Henry Knox Sherrill, Bishop William C. Martin and Dr. Eugene Carson Blake, who spoke at the anniversary dinner. *Right*—Planning Committee members were guests at the dinner. Left to right (front row): Dr. Roy G. Ross, Mrs. W. Murdoch MacLeod, Dr. Hermann N. Morse (second row) Bishop Ivan Lee Holt, Mrs. O. A. Sardeson, Mrs. William Sale Terrell, Dr. I. George Nace, Dr. Philip C. Landers; (last row) Dr. J. Quinter Miller, Dr. Paul Calvin Payne, Dr. Bernard J. Mulder, Dr. Earl Frederick Adams, Mr. Francis S. Harmon and Dr. Roswell P. Barnes.

In 1725 John Philip Boehm, an unordained school teacher, administered Holy Communion after the Reformed order to a congregation of shepherdless German settlers.

The Evangelical and Reformed Church

By JAMES E. WAGNER

AN ACCOUNT of the Evangelical and Reformed Church may well begin with three sentences which will seem to contradict themselves.

It is one of the youngest denominations in American Protestantism.

Yet it has a history which makes it one of the oldest denominations in American Protestantism.

And, according to present plans, on June 25, 1957, it will become part of what on that date will be again the youngest denomination in American Protestantism.

The first of the three foregoing sentences derives from the fact that on June 26, 1934, the Evangelical and Reformed Church came into being at Cleveland, Ohio, when the former Evangelical Synod of North America and the former Reformed Church in the United States entered into formal union.

That evening the official delegates of the Reformed Church assembled in Pilgrim Congregational Church while those of the Evangelical Synod awaited them on the sidewalks outside Zion Evangelical Church. Shortly before 7 p.m. the Reformed delegation moved in procession the two blocks required to meet the Evangelical delegates, and then, two by two, they entered Zion Church to hear the official declarations and share in a celebration of the Holy Communion which marked the consummation of the union.

DR. JAMES E. WAGNER
President, Evangelical and Reformed Church

The high moment came when Rev. Henry J. Christman, President of the General Synod of the Reformed Church in the United States, and Rev. Paul Press, President of the General Conference of the Evangelical Synod of North America, clasped hands and Dr. Christman said, "Blest be the tie that binds our hearts in Christian love," to which Dr. Press responded, "The fellowship of kindred minds is like to that above."

At that moment many of those present recalled the historic scene which took place at Marburg, Germany, in 1529, when Martin Luther and Ulrich Zwingli were about to part after their fruitless conference, and Luther is said to have declared to Zwingli, "You are of another spirit than we." For the Cleveland union demonstrated how time and the Spirit of God can reduce and redeem what to another generation had seemed to be an insurmountable obstacle to achievement of one faith and polity; and the twenty-one years since have only strengthened the assurance of Evangelical and Reformed people that their union has been blessed by God, and that it was His Spirit "brooding upon the face of the waters" which brought ordered unity out of

In 1529, Martin Luther said to Ulrich Zwingli as they parted, "You are of another spirit than we." In 1934, the heads of two denominations which were lineal descendants of Luther and Zwingli—the Evangelical Synod of N. A. and the Reformed Church in the U. S.—clasped hands to signify their union in the Evangelical and Reformed Church.

their previous separate existences.

Twenty-one years old as it is by a strict interpretation, the Evangelical and Reformed Church is really older than our nation and at least as old as the Protestant Reformation.

October 15, by one of the coincidences of history, was an anniversary date for both pre-union bodies. On October 15, 1725, John Philip Boehm, an unordained school teacher, administered the Holy Communion after the Reformed order to a congregation of shepherdless German settlers at Falkner Swamp, about forty miles north of Philadelphia. On that same day 115 years later, October 15, 1840, Pastor Louis Nollau and several colleagues met at Gravois Settlement, near St. Louis, and organized the "Kirchenverein des Westens" to strengthen the church life and religious ministry of "Evangelicals" who had been migrating to the Mississippi valley from Germany since early in the 19th century.

These Evangelicals were themselves heirs or participants in a church union effected by decree of the Emperor of Prussia in 1817 which encouraged, if it did not compel, Reformed and Lutheran Protestants in his realm to merge. The German Reformed settlers in Pennsylvania at the beginning of the 18th century traced their religious heritage to the Swiss Reformation as it spread down the Rhine to the Palatinate. All this will help to explain why in the Evangelical and Reformed Church there is appreciative recognition of Martin Luther and Philip Melanchthon and of Ulrich Zwingli and John Calvin as well, and why "the Heidelberg Catechism, Luther's Catechism and the Augsberg Confession . . . are accepted as an authoritative interpretation of the essential truth taught in Holy Scriptures."

But it will also help to explain why the doctrinal section of the Constitution of the Evangelical and Reformed Church hastens on to provide that: "Wherever these doctrinal standards differ, ministers, members and congregations, in accordance with the liberty of conscience inherent in the gospel, are allowed to adhere to the interpretation of one of these confessions. However in each case the final norm is the Word of God." That same liberty is characteristic of the denomination's congregational life. There are, for example, forms and orders of worship duly authorized for general use, but they are recognized as being only "accepted norms" and "congregations are allowed freedom of worship."

In the former Reformed Church it used to be remarked, in somewhat grateful pride, that it had not had a heresy trial in the two centuries of its history! The Evangelical Synod's century of existence had been similarly free of any such disaster. That record of the past has not been threatened in the Evangelical and Reformed Church. There have been those outside the Evangelical and Reformed Church who have intimated that it has suffered from a sort of theological indifferentism.

That is certainly not the case, for while it does not bind itself with slavish literalism either to the Bible or to the historic creeds and confessions, it also does not take either the creeds or the Bible lightly. It keeps both the Bible and the creeds and confessions baptized in a vital belief in the Holy Spirit.

Some time ago the *St. Louis Globe-Democrat* asked Dr. Frederick W. Schroeder, president of Eden Theological Seminary, Webster Groves, Mo., to prepare an article on the Evangelical and Reformed Church similar to the series which had been originally published by *Look* magazine. Writing

Dr. James E. Wagner, second from right, president of the Evangelical and Reformed Church, discusses the basis of Union of the Congregational Christian and the E and R Church with, left to right, Dr. S. M. Berry, secretary, International Congregational Council; Dean Liston Pope, Yale Divinity School, and Mr. B. J. Hartwell, chairman of the Council of the Congregational Union of England and Wales.

on "the creedal position of the Evangelical and Reformed Church," Dr. Schroeder said:

"The Evangelical and Reformed Church affirms both its evangelical character by its loyalty to the gospel of God in Jesus Christ and its catholic (universal) character by its faithfulness to and continuity with the apostolic church. Creeds, though important, are not understood as themselves the revelation of God, but rather as pointing to the revelation of God in Christ and expressing in human language the Christian community's understanding of the meaning of the divine revelation. Thus creeds are not tests of faith but testimonies to faith."

This urbane, cosmopolitan, liberal character of Evangelical and Reformed Church doctrine may be also in part the fruit of another fact of the history of the denomination and its two predecessor denominations — that they have always maintained a high tradition of an educated ministry. A survey of theological education in the United States which was made in the early 'thirties revealed that the Reformed Church in the United States and the Evangelical Synod of North America were two of only four denominations — two smaller Lutheran bodies being the others — in which at least 90 per cent of the ministers had had a full four-year college and three-year seminary preparation for the ministry.

The denomination now cherishes the relationship to it, but not control by it, of two academies: Massanutten and Mercersburg; eight colleges: Catawba, Cedar Crest, Elmhurst, Franklin and Marshall, Heidelberg, Hood, Mission House, and Ursinus; and three theological seminaries: Eden, at Webster Groves, Mo., Mission House, at Plymouth, Wis., and Lancaster at Lancaster, Pa. A rough generalization which will serve to typify the kind of theological thought these schools represent and how very narrow the divergences in doctrinal thinking are within the denomination, would be to say that the graduates of one seminary seem to find most congenial the prevailing mind at Princeton while the graduates of the other two find themselves most readily at home at Yale, Union and Chicago.

Another root of this doctrinal urbanity can be traced to the influence of German pietism on Evangelical and Reformed traditions. That influence reflected itself, on the one hand, in an emphasis on devotional life and on ministries of mercy in Christ's name as the true criteria of essential Christianity. On the other hand, that influence inspired a proliferation of Christian institutions of social welfare. Today the Evangelical and Reformed Church sponsors 18 homes for the aged with a total capacity of 938; two homes for feebleminded and epileptics capable of caring for 250 persons; ten homes for children (the name "orphans" being no longer in use) with a capacity of 924; and ten general hospitals with a total of 1,704 beds — hospitals which will compare favorably in physical facilities and professional standards with the best general hospitals in the country.

The 21 years of Evangelical and Reformed history have been years of significant growth. In 1928 the two previously existing denominations had a combined communicant membership of 614,321. Communicant membership now numbers more than 780,000 — a 27-year net gain of 27 per cent.

This is the concluding article in the series on the history and traditions of denominational families represented in the National Council's membership.

This membership growth has almost but not quite, kept pace with population growth in the United States. Three factors make this ratio even more significant. Our national population growth has registered most heavily in children under 14 years of age, while it is just around that age when communicant membership normally begins in the Evangelical and Reformed Church. The trend of national population has been from rural to urban areas, while the predominant strength of the Evangelical and Reformed Church is in its rural and small-town parishes. Biggest gains in national population have been recorded in the Rocky Mountain States, the Pacific Coast and Texas; but in the Evangelical and Reformed Church more than 95 per cent of its congregations and its communicant membership are found east of Montana, Wyoming and Colorado, and northeast of Texas and the Mississippi Delta States. More than half of the congregations and communicants of the Evangelical and Reformed Church are found east of the Ohio-Indiana line and its southward projection to the Gulf.

A striking increase in giving has been recorded since the union of 1934. In 1940, last year when the two groups of churches raised their budgets separately, their combined giving for missions and benevolences totalled $853,027, — 60.7 per cent of apportionments totalling $1,420,873. In 1954, giving for missions and benevolences totalled $3,354,580, — 89.2 per cent of apportionments totalling $3,758,490; and in addition contributions of $633,074 were received for World Service (relief and rehabilitation), — an item not in the budget for 1940 at all.

One more tangible symptom of growth is that in these 21 years the Evangelical and Reformed Church has entered two new mission fields overseas, — the United Andean Mission in Ecuador, and in Togoland, West Africa, when this field was cut off from its former sources of personnel and support as a result of the Hitler regime in Germany. Substantial mission work is carried on also in Japan, India, Iraq and Honduras; and a major enterprise was supported in China until Communism closed the doors there, an outpost in Hong Kong being all that is left.

The approximately 2,750 congregations are organized for administrative purposes into 34 regional synods, and a general synod which meets once every three years. The form of church government is a modified presbyterianism. Each congregation is represented at synod meetings by its pastor and a lay delegate, man or woman. Each synod is represented at the general synod by a delegation composed equally of pastors and laymen or laywomen. Powers of the synod and general synod and their respective officers are carefully defined in the denomination's Constitution and By-Laws, but the rights and freedoms of ministers, laity and congregations are preserved with equal care; so much so that Evangelical and Reformed people feel that a denominational constitution and by-laws serve much more as a guarantee of freedom than as a threat to it.

In a denomination within whose fellowship people of Lutheran and Calvinistic traditions alike have found a spiritual home, what can be said to distinguish it from other denominations? Substantially that question was asked of Dr. Schroeder by the St. Louis newspaper in the query previously referred to, and in answer Dr. Schroeder wrote:

"The distinguishing element of the Evangelical and Reformed Church is not found in some unique article of belief or manner of worship and organization peculiar to itself, but in an attitude that is best described as being irenic, evangelical, ecumenical. In its relationships with other Protestant bodies it has sought to give substance to the motto, 'In essentials unity, in non-essentials liberty, in all things charity.' Membership in the National and World Councils of Churches is a tangible expression of this ecumenical spirit.

"The Lord's Supper is regarded as being both a memorial of Christ's atoning death and the assurance of His redeeming grace. It is the generally accepted belief that Christ is truly present in the Lord's Supper. Since it is His supper and He is the Host, it is deemed improper to fence the communion table by creedal restrictions of one kind or

(*Continued on page* 22)

Outlook

"Our Citizenship Under Christ," theme of Youth Week, January 29-February 5, challenges the nation's youth to discover their responsibilities as Christian citizens. Perhaps the best way to capture the mood of Youth Week is to take a careful look at its poster, reproduced at the head of this page.

Its interpretation is left to individual youths—and to all of us. Looking at it, one is struck by two alternatives: either it affirms that we *do* live as Christian citizens, that we *are* a nation "under God," that "In God we trust," or it slants our pretentions in these matters.

If the latter is the case, some things immediately become clear: The Christ on the poster is a statue, a monument as easy to erect as it is to put mottoes on pennies and stamps, a landmark so habitually in sight that we no longer see it as we go by, a memorial solemnly dedicated to the spiritual uplift of the community, but put to use only by the birds of the air.

Looking further, we may infer that citizenship in the community takes place not so much *under* Christ as behind his back. With this thought, we can see other things; The factory is a munitions works; the airport, a military base; the farm, the county poor farm; the boat, a warship or a rum runner; the buildings, crowded tenements alongside luxurious penthouses; and that fog in the lower lefthand corner hides vice, immorality, crime, violence, delinquency and social injustice.

But, someone may object, there are also churches in the picture. The presence of churches doesn't guarantee the Christianity of a community; churches have learned the fine art of remaining tight little islands of godliness that do not visibly affect the worldliness of their environment; Christians have learned to act like citizens under Christ for a few hours on Sunday morning and then live like citizens under cover for the rest of the week.

But on the other hand, perhaps the alternative interpretation is the correct one. Perhaps in the lives of the men and women, youth and children of this community the cross-bearing Christ is in the foreground; perhaps he looms large in their thought and concern; perhaps his shadow falls over their every activity; perhaps it is his figure that dominates the landscape of their everyday living. If so, then we see the details in a different light, for the Light of the World inevitably makes everything new. The factory is turning out baby-buggies; a missionary bound for the foreign field is boarding that plane on the airstrip; on the farm was raised a heifer for relief which is even now on the boat headed out to sea; in the buildings are happy and contented people busy at all sorts of productive employment—happy and contented because in their churches they have learned to practice Christian citizenship seven days a week. And that fog in the corner? Well, that is the *Shekinah,* the cloud of God's presence; and, although it is invisible, the citizens of this community have not the slightest doubt of its reality, for their citizenship is under Christ.

The interpretation of this picture is up to each of us, the present generation as well as the next. Our individual interpretation depends upon how we practice our citizenship today, tomorrow and for all the tomorrows yet to come.

Is the cross-bearing Christ an historical monument for lip service, or is he a living presence to be followed and imitated? As we think on youth in the churches in America in 1956, what is our interpretation and our direction?

Living with Plenty

Two words have become common in our speech today: in industry, "automation" and in agriculture, "surpluses." Both point to what is apparent on every hand in American life—our capacity to produce abundance. "The earth is the Lord's," sang the Psalmist, and added "and the fullness thereof."

Whatever horizon the Psalmist may have had in mind for the potential in God's creation to provide for men's material needs and desires, it has been left far behind by America's ability to produce and consume. And who would venture to set limits upon it when our demonstrated capacity to produce is expanding at an annual rate of around three per cent? Who, indeed, would want to put a limit upon it when this unprecedented ability to provide more and more goods and services in less and less work hours yields more health, conveniences, leisure time and cultural opportunities? This, too, can be something about which the modern psalmist might well sing.

But there are a number of things which lead Christians to feel an unease about many issues raised by today's abundance. This concern is shown by the choice of "The Christian Conscience and an Economy of Abundance" as the theme of the National Council's conference in April. Our culture gives economic growth a high priority among the goals and values of our national life. This needs to be more carefully

appraised in terms of the Christian view of man and of society. The multitude of choices that confront the housewife and other consumers seems to make short shrift of the traditional Christian virtues of simplicity, frugality and sacrifice. Today's massive salesmanship impels us all in the opposite direction, as does also the view that stability of employment requires dynamic buying habits on the part of our people. If the women of the United States were to buy one less dress in 1956 than they bought in the previous year, they would bring hardship upon countless breadwinners and their families. Again, as a nation, we face whole peoples on other continents whose lot is still one of unrelieved poverty. Such circumstances require of us a grace of humility and generosity of heart that is beyond men's doing.

Automation is indeed useful as a symbol of the fact that in the United States we are still climbing up the heights toward greater abundance. Agricultural surpluses are a reminder that we are farther along in the skills and procedures of producing what men need than we are in the know-how of giving the needy a way of securing what is available. Abundance may well be the most important characteristic of the economy in which Christians must find God's will for them to live and work by. Its problems and issues will continue to call upon Christians and their churches for understanding, sensitivity and boldness.

The measure of grace required to live with plenty rather than scarcity will be the theme of those appointed by their churches to the April conference. Indeed, these problems and issues which are so important to the impact of the churches upon our common life will constitute the 1956 program emphasis of the Department of the Church and Economic Life.

A Threat to Community Life

WHAT is the urgent missionary need in Alaska? Evangelism? Church extension? Schools? Hospitals? Social services? Equality of opportunity for Alaskan natives?

Without citing any of these specifics, representatives of 13 denominations, meeting in Anchorage this fall, called for funds and personnel "to develop and strengthen existing denominational ministries." Their primary concern, however, emerged as the need for more and better coordination and cooperation among all church groups.

Now cooperation and coordination are not concepts that tug at the heartstrings; they do not evoke images of desperate human need. Nevertheless, their conspicuous absence may cause spiritual upheaval and disruption of community and family life.

In a stable social situation, the lack of denominational coordination may vitiate the program of the churches and lower their standing in the eyes of the secular community, but spiritual integrity, collective and individual, is not necessarily violated.

In a setting like Alaska, however, where a population increase of 62 per cent in four years' time makes demands upon existing services far beyond their ability to function; where the Alaskan natives, Indian and Eskimo, are already suffering from economic insecurity, from cultural conflict, from discrimination; in a setting like this, the irresponsible invasion by a multiplicity of exclusive sects works spiritual tragedy for individuals, for familes, for community life. This is not the Good News of the Great Commission. Yet this is what is happening in Alaska.

The Anchorage Conference declared: "Throughout the years, nearly all of the populated territory of Alaska has been allocated geographically among a number of denominations. Except in a few small, remote communities, all people receive some form of ministry by resident, itinerant, or radio missionary, service adapted to the size, circumstances, and accessibility of the families and communities. The Christian Gospel is being preached and applied to the life of the people. At least a minimum of service is available throughout the territory."

The conference viewed with concern a current overemphasis on sectarianism, breeding "divisions and dissensions" and becoming "a threat to community life."

"Many communities of fewer than 100 people," the conference asserted, "where cooperating churches have been serving for 50 years, have been suddenly torn apart by the intrusion of groups interpreting God's love and care as less than universal. At the same time, larger communities have become afflicted with a multiplicity of groups, some cooperative and some divisive. . . . These are situations that cry out for coordinated planning and a cooperative spirit on the part of all groups at work in the name of the Christian Gospel."

A scrutiny of the list of denominations participating in the Anchorage Conference shows just over half of these to be constituents of the Division of Home Missions of the National Council: American Baptist, Augustana Lutheran, Church of God, Friends, Methodist, Presbyterian, U.S.A., and Protestant Episcopal. The other groups included Christian Reformed, Church of the Nazarene, Evangelical Mission Covenant, Evangelical Lutherans, the Salvation Army, and Seventh-Day Adventist. This representation seems to be a healthy indication that the idea of comity is commending itself beyond the orbit of the National Council of Churches. Efficient use of available resources, elimination of duplication, adequate church life for everybody in the community, these are ideas that make sense to most people, and these are the practical results of comity at work.

To be a partner to a comity agreement, it is necessary for a group to acknowledge that the love of God is universal, that the Christian Gospel is more important than the institutional channels by which it is communicated. The signers of the Anchorage statement invite responsible communions desiring to share in the permanent advance of the Christian movement in Alaska to do so in cooperation with communions already engaged in missionary work there through the years.

Economy of Abundance Challenges Christians

As record year mounts on record year in the productivity and prosperity of the American economy, men and women are being appointed by the churches to participate in a National Study Conference on pressing problems of concern to "The Christian Conscience in an Economy of Abundance."

Approximately 400 delegates named primarily by the constituent churches of the National Council will gather to consider this timely theme in the Third National Study Conference on the Church and Economic Life, to be convened in Pittsburgh, Pa., April 12-15, 1956.

In preparation for this nationwide meeting, Dr. Reinhold Niebuhr, theologian, and Dr. Leland Gordon, economist, have written background papers pointing up ethical and economic issues resulting from our rapidly growing and changing economic scene.

These papers have been published by the Council's Department of the Church and Economic Life in a study pamphlet under the title "Your Christian Conscience and American Abundance." The pamphlet includes questions relating to each of 11 discussion topics into which the subject will be divided for consideration at the conference. This background material is being recommended to church groups of all ages — high school, young adult, or adult — for analysis and discussion in advance of the convening of the delegates in April.

This publication is one of four new resource materials issued by the department for programs during 1956 relating Christianity to economic issues and activities. Included also is a discussion guide to the economic concerns of churches around the world, as well as in the U.S.A., as expressed in the National Council's statement on "Christian Principles and Assumptions for Economic Life" and the report of Section III of the Evanston Assembly on "The Responsible Society in a World Perspective." Adopted less than a month after the World Council report, the National Council's statement presents, in effect, the "responsible society" in an American setting.

It is expected that these program materials will be used widely throughout the churches, beginning with Church and Economic Life Week, January 15-21, 1956. A descriptive folder is obtainable on request to the Department of the Church and Economic Life.

The CHURCHES WORKING TOGETHER

LAUNCH "PEACE OFFENSIVE"

The Cleveland, O., Church Federation is launching a "peace offensive" in its churches.

The three-point program calls upon Cleveland area churches to help their members "get a clear view of the international situation" and find ways in which views of church people can be made known to their Congressional representatives. It also urges churches to work cooperatively with the Council of World Affairs and other civic organizations.

Rev. Elam G. Wiest, federation president, said churches will be encouraged to bring authorities on world affairs to their platforms and arrange panel discussions to consider various phases of international affairs.

URGE UNIVERSAL U. N. MEMBERSHIP

A resolution "strongly endorsing the growing movement for universal membership in the United Nations" was adopted by the Massachusetts Council of Churches at its annual session last month.

It urges government officials to "make every effort to achieve the goal of universal membership."

In another resolution delegates called upon their churches "to convey to their representatives in Congress their convictions relating to the future need of the Technical Assistance and Point Four Programs." Such aid, they declared, is necessary to insure the progress of the less-developed areas of the world toward economic wellbeing, freedom and human dignity. They also urged that the program be increasingly channeled through U. N. agencies.

YONKERS PLANS SELF-STUDY

The Yonkers, N. Y., Council of Churches reports it is undertaking a city-wide study of individual churches to develop "a Protestant strategy" for the area.

The study will attempt to pin-point city-wide trends in population and cultural backgrounds, geography and types of church membership and present church programs, finances and equipment.

The study will be conducted by "a few carefully selected individuals" from each church who will be given professional training in conducting the survey.

CARD SALE AIDS COUNCIL

Proceeds from the sale of original Christmas cards designed by a group of professional artists in the St. Louis, Mo., area have helped to defray expenses for the second annual Festival of Religion and the Arts held this month by the city's Metropolitan Church Federation.

The project, for which more than 15 artists volunteered their skills, was aimed both at fund-raising and at "helping to restore the true meaning of Christmas to Yuletide observances." It was sponsored by the Federation's Commission on Religion and the Arts.

COUNCIL BRIEFS

Evangelist Billy Graham has accepted an invitation from the Protestant Council of the City of New York to conduct a six- to eight-week evangelistic campaign in the late spring or early summer of 1957. . . . City-wide Christmas caroling was sponsored jointly in Denver, Colo., during the holidays by the Denver Area Council of Churches and the Knights of Columbus. Close to 40,000 people participated. . . . Rev. Verne A. Robinson is new executive secretary of the Wyoming Council of Churches. He is a former president of the Buffalo, Wyo., Ministerial Association and pastor of the Union Congregational Church in Buffalo. . . . Federal Judge Luther W. Youngdahl is the recipient of the "Layman of the Year" award of the Washington, D. C., Federation of Churches. Judge Youngdahl is chairman of the Federation's Laymen's Committee of Fifty, a group working to stimulate lay activities in Washington churches. He is also an active member of his own communion, the Augustana Lutheran Church. . . . The North Carolina Council of Churches reports a total of 522 students from 70 overseas countries studying at institutions of higher learning in the state. . . . The Pennsylvania Council of Churches reports Hallowe'en collections by youngsters in the state for UNICEF (United Nations Children's Fund) netted $8,447. More than 2,000 youth from 242 churches participated. . . . Rev. Raymond L. Spoerri has announced his resignation as executive secretary of the Cleveland Church Federation, a post he has held for the past ten years. . . . The Tacoma, Wash., Council of Churches reports upwards of 1,000 children enrolled in its 11 weekday religious instruction classes.

For the Needs of Children

By Gerald E. Knoff

"THE White House Conference is stacked against federal aid to education." So some labor leaders were reported to have said before the meeting was held. "The White House Conference was rigged in favor of federal aid to education." So said a newspaper columnist after the four-day conference was over.

So far as most of us who were there were concerned, we observed no evidence at all of manipulation. The charges were ridiculous on two counts: the character of the people who were on the President's Committee and the structure and operation of the Conference itself.

Who could seriously believe that Mildred McAfee Horton, for example, would participate in such tactics? Or Ralph J. Bunche? Or John Cowles? And how could a conference set up as this one was be shrewdly maneuvered toward pre-determined outcomes?

Methods of Work

The 1,800 delegates who participated in the busy sessions from November 28 to December 1 worked diligently and both the Committee and the speakers took the delegates seriously. The delegates included persons from the National Council of Churches and constituent communions. After an initial evening session of speech-making, the participants, most of whom had been appointed by the governors of states and territories, settled down to 166 round tables, each discussing in turn all of the six basic topics of the Conference. Twelve hours and more were spent at these tables. The members came to know one another very well indeed.

Different chairmen were chosen by the group itself for each of the six topics, except that the chairman for the first topic was appointed by the committee in order to facilitate swift settling down to serious work. The chairman for each group later carried reports to 16 chairmen's tables. One chairman from each of these 16 in turn carried the refined findings still higher. Finally, two from this group of 16 presented the report in the last days of the Conference to the floor of the meeting. The reports were not discussed on the floor. They were simply presented to the Vice-Chairman of the Conference for study and transmission to the President of the United States. This boiling-down process refined the material in each of the 166 table reports. No new material at any level was allowable. Minority opinions were not only permitted, they were encouraged.

Some Accomplishments

The chief accomplishment no doubt is that such a conference with this internally democratic process was held and that it worked. Furthermore, it should be remembered that this Washington meeting came at the end of a long series of state conferences in which more than half a million people had actively participated. It was in itself an inspiring spectacle of thoughtful and responsible American democracy at work. Needs for more and better teachers and buildings were emphasized. Many constructive suggestions for securing them were recorded. The legitimacy and importance of the contribution of private or voluntary schools were generally recognized. Both the magnitude of the task and the responsibilities of parents and the general public were forced upon the attention of every delegate.

"What do you think we'll say about federal aid?" This, of course, was the question which titillated the delegates as the problem of financial support came closer and closer. President Eisenhower, in a moving-picture filmed at Gettysburg, Pa., a few days before, and Vice-President Nixon in his speech on the opening evening of the conference, had given guarded hints that some aid from Washington might be considered appropriate by the present administration. Some tables — the one at which I sat, for example — declared themselves against federal aid until all other local and state possibilities had been exhausted. But a two-to-one majority of the persons at the Conference evidently were ready to declare the clear need, and at the same time erect a warning signal against possible accompanying federal controls. They so declared themselves. Help in construction of buildings was favored above support of basic budgets and ongoing educational programs.

It should be noted that, as the Washington Conference was not the beginning of an endeavor, neither was it the end. The findings will be passed on, as has been said, to the President. But the National Committee, headed by Neil H. McElroy, Episcopal layman, head of Procter & Gamble, will make its own independent report. No doubt the conference findings will be mightily influential with this committee. No doubt the committee's findings, when they are formulated, will be influential with the President as, in time, he drafts his recommendations to the Congress.

The Churches' Concerns

The entire work of the Conference was, of course, the concern of the churches. The wellbeing of the American public schools is of no passing concern to Protestants. But more specifically the final reports on what the schools should accomplish included the inculcation of moral and spiritual values of life as essential. Underneath this somewhat vague citation were several references made by the tables to teaching about religion. There was an open-mindedness among general educators about how to attain and how to teach some of these values. There was expressed little, if any, hostility to the religious interpretation of life. Some of the delegates expressed dissatisfaction with the released-time program. We did not hear opposition to its theory. But we did hear disappointment with its practice. The churches and the councils of churches still have some homework to do.

Not only national church bodies but local churches and councils can help greatly toward the recruiting of teachers with a genuine sense of vocation. Churches can do much to support the prestige of the teacher and to muster support for the work of the schools. Encouraging stories were told of what many of our state and local councils are doing in many sections of the country to give this type of local support.

Desegregation was not adequately considered and almost, not quite, ignored in the final reports. Fringe benefits of a social welfare nature for children in private schools were discussed in only a few groups, usually favorably. The final report declared the Confer-

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ence opposed by a "large majority" to government support of private schools. Some Roman Catholic educational leaders declared their own distaste for any public funds for their church schools. "We value our freedom too much to get mixed up with the controls that government money would inevitably bring with it. We like things the way they are," they declared.

There was apparent a general tendency to accept democracy as both guide and goal for education. "For what does the democracy live?" was a question not answered, not even asked. Strictly speaking, of course, the question lay beyond the scope of the Conference. But it is central to the work of the churches. School teachers must be held to the question by the churches of which they are a part.

There were some tendencies to assume that the public school, or even the schools in general, are the sole educators of the child. But when the corrective comments were made it was generally admitted that the church and the family perform indispensable educational services on behalf of children. When the tables became a bit more reflective they were sensitive to the fact that it is parents who have children, and that it is they, not the school and not the church, who have the primary educational responsibility.

"A stacked conference?" Yes, but only in one sense. It was thoroughly, shamelessly and carefully stacked in favor of the needs of children. The delegates went home after hearing Secretary Marion Folsom promise increased attention from the Department of Health, Education and Welfare, convinced that they had done something to make possible, in time, a better education for all the children of the nation.

Syrian Church Honors Dr. Knoff

Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education, National Council of Churches, is presented with the Golden Jubilee Medal of the Syrian Orthodox Patriarch of Antioch and All the East, Alexander III, at a ceremony in St. Mary's Orthodox Church here. The award was made on behalf of the Patriarch by the Very Rev. Occonomus Abdullah Khoury, archpriest of the Syrian Antiochian Orthodox Archdiocese in the United States. Looking on is Mrs. Sophie Koulomzin of Nyack, N. Y., a representative of the Russian Orthodox Church of North America. Dr. Knoff was honored for helping Eastern Orthodox Churches with their religious education programs.

Does Rochester Hold the Record?

Dr. Hugh Chamberlin Burr, executive secretary of the Federation of Churches of Rochester (N. Y.) and Vicinity, writes:

"Pastor Carl Betz last month observed the 56th anniversary of his pastorate (and of his ordination) in his first and only church, Bethlehem United Lutheran of our city.

"It is amazing that such a record should be topped in his own city and church, but Pastor Henry C. Erbes this year observed the 57th anniversary of his pastorate in Trinity United Lutheran, his second church, and the 59th of his ordination.

"In nearby Victor that same month Pastor J. C. Krahmer of St. John's United Lutheran retired after 59 years in the United Lutheran pastorate, but continues to reside in Rochester.

"These three have furnished 174 years of pastoral leadership in the United Lutheran Church, an average of 58 years, and the ministry of two still continues.

"Two others in our city also have long and honorable records. Rev. William Trebert has been Pastor Emeritus of St. Luke's United Lutheran, Rochester, for 12 years, retiring after 43 years in the pastorate, but continuing to do quite a bit of supplying as needed. Also Rev. Yost Brandt of St. Paul's United Lutheran Church, Pittsford, retired to Rochester in 1945 after 39 years in the pastorate, and, like Pastor Trebert, continues to do quite a bit of supplying.

"These five have contributed 278 years to the ministry, an average of almost 56.

"They have a common bond in that all formerly attended, although not at the same time, Wagner College while it was still in Rochester and before it became a college.

"We wonder if in any community there happens to be anything like this record set by the oldsters in our midst, and a record which, as yet, is by no means completed."

The February issue of the OUTLOOK *will carry the story of the Assembly of the Division of Home Missions, held at Buck Hill Falls in December.*

It will also contain the story of Dr. Eugene Carson Blake's Christmas visit to chaplains and service men in Newfoundland, Labrador and Greenland.

Secretary Folsom

(*Continued from page* 6)

the man who has done the things we have described. From those who know him best you will learn that he is quiet and courteous, that he is a man who even under tremendous strain never gets cross or lifts his voice. He is a thinker who grasps the main issues in a complicated problem and never loses sight of them. He is also a pusher, so his former associates at the Kodak Company will tell you. One of them said, for instance, "I am sure Marion must have done some arm-twisting to get that employees' benefit plan through some of our firms here." He is modest and unassuming. As he is no Davy Crockett and does not wear a coon-skin cap, there is little about him the publicity experts can play up. And, yet, as one of his former associates in the C. E. D. puts it, "every man, woman and child in the United States has been in some way touched and benefitted by the thinking of this quiet man."

If American business has undergone in the last twenty-five years what A. A. Berle, Jr. calls "the 20th century capitalist revolution," Marion Folsom is one of those who have made this revolution. He represents a certain creative type of men, frequently found just below the top in large business organizations, men who are many-sided, philosophers, fact-gatherers, planners, persuaders and team-workers. They are sensitive to the wider social context in which business must operate. They believe that business stands in an undefined but nevertheless real fiduciary relationship to the human community, local, national and world-wide; and that for business to prosper, it must take account of this relationship and discharge its trust in an enlightened and humane manner.

The churches, in their wider connections, are as yet hardly aware of these men. They can see men of wealth who are renowned for their benevolences. They can hear the laymen whose voices are lifted in ecclesiastical assemblies. But many of those who have made and are making the "capitalist revolution" are likely to be of neither of these types. For the most part they are not rich, and they probably find ecclesiastical board meetings stuffy. Yet "they support the fabric of the world and their prayer is in the practice of their trade," their trade in this instance being humane business management.

Even the theologians right now hardly know what to do with these men, for the name "humanitarian" in some theological circles is almost an epithet rather than a compliment. But there is one old-fashioned theologian who would have known what to do with them. John Calvin would have known. For with his dread of anarchy and his respect for order and justice, he would have had the highest esteem for these men—frequently, like Marion Folsom, children of the church—who have taken the chaos of the American economy as it existed in the first quarter of this century and have put as much order and justice into it as they have. Calvin would have had a term for these men, a good biblical term. I think he would have called them, "Doers of the Word."

The E & R Church

(*Continued from page* 16)

another whereby theological conformity is made the condition of participation. The Lord's Table is open to all believers who sincerly desire to enter into intimate fellowship with their Lord and Savior in acknowledgment of His blessings and as an act of self-consecration."

That characteristic ecumenical spirit will also help to explain the third of the three seemingly contradictory sentences at the beginning of this article. For almost fifteen years the Evangelical and Reformed Church has been engaged in conversations and negotiations looking toward union with the Congregational Christian Churches. These conversations had a spontaneous origin in a series of informal discussions in St. Louis, during which several Evangelical and Reformed and several Congregational Christian participants sensed such a measure of common ground existing between them that they proposed that possible union between the two fellowships be further, and officially, explored.

After a 5-year suspension due to the well-known injunction suit instituted by opponents of the union, negotiations were resumed early in 1954 and plans are now being made for the Uniting General Synod to be held June 25-27, 1957. Responsible officials in both fellowships realize that there are many, and perhaps difficult, hurdles and problems yet to be surmounted if this union is to be achieved. None of them are held to this effort by reason of being that kind of "ecumaniac" who is all out for church union no matter what it costs; most of these leaders, if they were to consult their own easier inclinations, would rather be devoting time and energy to a variety of other things.

They are held to this difficult enterprise by a variety of compulsions which are rooted deep in their respective traditions. Both have exalted the authority of the Bible above all man-made creeds and confessions, no matter how venerable the latter may be. Both have shared the historic insistence that even in the interpretation of the Scriptures there is a liberty of judgment and conscience and of the soul's response to the the guidance of the Holy Spirit, which no ecclesiastical authority may violate.

Both were charter members of the National and World Councils of Churches and are moved by the conviction that Amsterdam and Evanston must be translated into the actualities of Main Street and that "Christ calls to mission and unity"—the latter no less than the former.

Both subscribe to a truth which Evangelical and Reformed people gladly recognize in a historic Congregational statement, that "God hath yet more light to break forth upon us from His holy Word." Both are convinced that, in the history of denominationalism, if that historic statment is to be given authentic connotations in actual practice there come times when two or more denominations must be willing to say, "He must increase, but we must decrease."

Out of motives and traditions such as these, the Evangelical and Reformed Church, grateful for what it believes are evidences of God's blessing on the union it ventured in 1934, looks forward to June 25, 1957, when, with the Congregational Christian Churches it will unite to form what is planned, not in pride but in hope and expectancy, to be known as "The United Church of Christ."

The Churches and Politics

(*Continued from page* 8)

have already won half the battle.

Then there is the temptation to win at any price. Since it is obvious that the object of a political contest, like that of an athletic contest, is to win, many people find it difficult to understand a candidate who, though he fights as hard as he can with weapons and tactics of his own choosing, prefers not to win *at any price*. No aspect of the Christian message in relation to politics deserves more careful consideration than the saying of our Lord: "except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die it bringeth forth much fruit." The Christian faith is not a recipe for political victory, but for making a useful and at times creative contribution to the life of our time, cost what it may. I have known of instances where men seemed to accomplish more through being defeated than they could have accomplished through victory. It depends upon how the fight is conducted and for what ends.

It seems probable that in some areas

(*Continued on page* 25)

When Disaster Strikes—
The Churches Mobilize for Action

By JOSEPH R. SWAIN

I HAVE been asked: "What did the Winsted churches do when disastrous floods struck that northwest Connecticut community last August?"

Three of the four Protestant ministers in the town were on vacation when the floods came, so only one pastor witnessed the high waters and the more dramatic activities of evacuation and rescue squads. However, all of the vacationing ministers returned immediately after they received the news.

On the way to our house, I had seen that Main street was an unbelievable shambles, and that many homes had been destroyed, with others left uninhabitable. Forewarned by reports, I brought with me food, water and a gasoline cookstove. Upon arrival at our parsonage a quick test of utilities indicated that the town was without power, telephone, water and sewer services.

Upon reporting at relief headquarters, set up in our Central School, for whatever assignment of work might be open, I found moderate confusion, but visible order emerging. A canteen was in operation on the lawn, with National Guard units encamped nearby. Helicopters carrying medical supplies, food and relief personnel were landing and taking off from behind the building. Applicants for aid were being quietly registered, inoculations were being given by a corps of nurses, food and clothing were being distributed, and the two top floors of the school had been equipped with litters and blankets as shelters. Trucks and passenger cars and a multitude of persons were coming and going. Volunteer messengers substituted for the telephone, and the regular fire and police services had been augmented by dozens of extras, especially for traffic direction, as many detours were necessary.

Numerous armbands and uniforms were prominent: Red Cross, Civilian Defense, National Guard, Salvation Army, fire, police and other organizations. I did not notice any persons wearing armbands or uniforms of the churches or synagogue. An outsider might have concluded that the religious organizations were not doing anything to help, but this would have been an altogether false conclusion. Even, I who came to the pastorate of the Methodist Church in Winsted only last June, began at once to recognize members of my congregation working in various capacities and as I settled down with Rev. Howard P. Horn of our Congregational-Baptist Church to share a portion of the Red Cross administration, I began to meet many of his people. As my acquaintance grew, I found that a very high percentage of the persons heading up and working in all of the activities were prominent church people, Protestant, Catholic and Jewish. A quick check indicated close to 200 such persons working with the various units of Civil Defense in such activities as rescue and evacuation, traffic and patrol, and with the Red Cross in administration, food services, motor corps, canteen, shelter, food distribution, messenger service, telephone (as emergency lines were set up), sanitary services, nursing, and various other detailed places of responsibility. The young people especially were very largely from our fellowships and church schools.

The first contribution of our religious organizations to the disaster situation was in furnishing the community with hundreds of persons who had received the motivation necessary to make them respond quickly and sacrificially to the call of human need.

A second, equally important contribution was in the maintenance of morale as the days wore along. It is one thing to get in on the initial excitement; but it is something else to stick to difficult tasks in improvised situations hour after hour, day after day, for several weeks, with respites only long enough to grab a sandwich and a cup of coffee; to lie down for a time only when you can no longer stand up, and to overlook personal loss and need because the total community need is so much greater. But leaders and followers in many posts did just this, whether our Roman Catholic mayor, who is an active layman in St. Joseph's Church; the local Red Cross president, a Congregational woman; the leaders in medical and sanitary services; doctors and nurses from all of our churches; and the canteen workers; and they did it with courage, patience, understanding and optimism despite often trying circumstances and unreasonable demands.

Morale at times rose to heroism. As I began to pick up stories of the most dangerous flood hours — from midnight August 19 until the following forenoon — I found that often those who accepted the perilous tasks of evacuating people from threatened buildings or sounding the warning from house to house in dark, dangerous streets were similarly persons connected with religious groups. Syndicated stories of rescues have been given to the nation, but nowhere in print have I seen an account of how Clarence R. Osborn, a young member of the official board of the Methodist Church, a veteran of Pacific campaigns, married and the father of three girls, stayed at his job in the switching room of the local telephone exchange until the last message for help had been sent, and left only when the rushing waters silenced all of the instruments, and then barely saved his life by swimming through the upper half of a first-floor window to catch a rope thrown from the nearby town hall. Christian training, as well as army discipline, made its contribution to his willingness to risk his life that communications might continue to the last possible moment of operation.

A third contribution of the churches was, of course, through direct gifts of money, clothing, food and other supplies to Red Cross, the local Disaster Fund, Salvation Army, private charity, and other relief demands. When the lists of contributors to all of these causes are examined they are found to be largely a composite of those who similarly support their religious organizations. If it be said that in such situations "everybody wants to help," that unfortunately is not true. Some even want to loot, and we had our share of that, too. But to the degree that those unaccustomed to helping others very much or very often do respond in emergencies, I believe they rise to old, half-forgotten teachings of the churches about a Good Samaritan spirit, or they follow the lead of neighbors whose Christian motivation is much more constantly apparent.

A special question is "what do churches do for churches in disaster?" The expected answer is correct, and indicates a third contribution of religiously-minded persons in time of disaster. Church and synagogue people, not outsiders, rebuild the edifices of religion. Four religious structures in Winsted were seriously damaged by the flood waters: First Church (Congregational-Baptist), Second Congregational, Methodist, and the Jewish Synagogue. St. Joseph's Roman Catholic and St. James

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Rev. Joseph R. Swain is pastor of the Methodist Church, Winsted, Conn.

Episcopal fortunately were on higher ground. What happened when this damage became known? All unsolicited, the mails brought hundreds of dollars from churches and church people in other communities for the stricken congregations. Denominational lines were entirely down. The Roman Catholic and Episcopal parishes, as parishes, contributed handsomely to the restoration fund for the other churches and the synagogue. Jews gave to Christians and Christians to Jews. A Lutheran pastor with whom I had worked closely in a former pastorate appeared on our doorstep with $50.00 from his much smaller congregation, which is itself in the midst of a building campaign; and churches of every description sent contributions. Kindergartens sent their pennies, youth fellowships their modest collections, and grown-up Christians their sizable checks. More slowly, and after detailed investigation of losses, the denominational agencies organized aid for their particular local units, and of course members of local churches still able to give have contributed largely to restoration funds. Church people in unaffected territory did not "pass by on the other side." Gladly they rose to help their brothers in need.

Naturally, the initial enthusiasm has long since passed, as other headlines have replaced flood news. Also, the job is not yet done, and much of the long pull of the restoration task for the whole community, for business and industry, and for the churches still lies ahead. While outside aid is still hoped for from state and federal funds, from denominational appeals and private gifts, we know full well that the bulk of the giving and building must be local, and the churches and synagogues are aware of the challenge to provide the optimism, generosity and concern which alone can see our community restored.

Disaster also demands interpretation, and here religion rendered its expected service. No religious group, however hard-hit, lost more than one service of public worship. The immediate need, of course, was for encouragement and comfort rather than for interpretation. But that could hardly be indefinitely postponed, especially in the face of cruel losses, and in the presence of a few who wrung their hands and let bitterness enter their hearts as they blamed God for the whole business.

I have always thought it unfortunate that our law singles out natural disasters as "acts of God." If God is to be blamed for the unusual, then surely He should be given as vocal credit for the usual. He is as surely in sunrise and gentle shower as in volcano and flood! His will in nature is not past finding out; and while I would never hold that the physical universe is organized primarily to suit man's convenience or even to meet his needs, clearly discoverable and reasonable adjustments to its demands have demonstrated its high rate of benevolence. Nonetheless, we have had a few who have "charged God foolishly."

Much more to the point was the comment of a utility worker who, at my request, shut off the gas in our church basement to prevent fire in broken mains. Said he: "God warned us in 1936 and again in 1938 (years of considerable flooding) to do something about our Main Street. We didn't heed. Now He has taken it into His own hands."

Whether the almighty creator and ruler of this universe deliberately pinpointed His annoyance with, and dated His retribution upon our small community because of its shortcomings, is a point for speculation. My own feeling is that anyone with a little insight into the behavior of an environment, or a tiny bit of engineering knowledge, could have seen what would happen on our Main Street if we had "the rain of a century." Winsted is built like a bucket; a deep valley, through which run our Mad and Still rivers. For a mile or more we had built our business and industry on and over the streams, often permitting the placement of steel girders not more than ten feet above low water. Hence, not the "wrath of God" nor "His inscrutable will" but the folly of man in failing adequately to understand and foresee the behavior of his environment caused our flood damage. Hence our repentence should take the form of closer observation of our surroundings and better use of our engineering brains. Probably this is the story in most flood-ravaged areas.

So much for a rather self-conscious analysis of the motives and behavior of church people, made months after the disaster. No such self-consciousness as to motives was apparent during the days of excitement. A few additional stories may help to illustrate the essential spontaneity of those hours. Aside from some fire, police, Red Cross, National Guard and Civil Defense routines, which are rehearsed as a matter of course, all was about as spontaneous as the flash flood itself.

Things did not begin to look serious until toward dark on August 19. Evacuations had begun when Rev. Howard P. Horn of First Church was requested to open his church as a shelter. He did so quickly, but within a few hours the Still River was washing through the windows and doors and Horn personally led the final evacuees through waist-high water to safety. He continued helping persons from threatened homes and stalled cars throughout the night.

When I returned I had two primary thoughts: to be useful in relief activity and to discover how members of my church had fared. Mornings I did my stint at Red Cross; afternoons and evenings I searched for my people. Sometimes I found them; sometimes just the house; sometimes neither. On badly flooded Meadow Street I found one family, whose house was flooded and whose spacious lawn was two feet under gravel, gaily cooking in an oil drum on top of their new moraine. I learned how one of my official board had gathered many others in his home and then, as the waters rose, led them, including three over 80 years old, through shoulder-high water to high ground.

On Lake Street I clambered through a gully 15 feet deep and up eroded slopes reminiscent of ascents made in my youth over the glaciated terrain of the White Mountains to reach a shut-in who lives in a little stone cottage in an especially exposed spot. To my astonishment the house had stood, all were at home and calm, although, at the height of the flood, 25-foot waves pouring down from Highland Lake had gone over the home. Prayers of thanksgiving were clearly in order.

In the isolated Riverton area, which could not be reached for several days except by air, Pastor Horn found that one of his young couples had climbed into a tree with their two children as their house foundered, and had spent hours of darkness a few feet above the surging waters until a rescue helicopter swung them, one at a time, to high ground which led to town. I believe that Christian faith helped to carry folks through these experiences and that it strengthened church members to have their ministers call quickly thereafter.

While much private prayer was evident, public worship on the first Sunday — two days after the flood — presented a problem. A few persons reached St. Joseph's Roman Catholic Church for the masses. The supplies engaged by St. James Episcopal and our Methodist Church were unable to enter Winsted. Three of our church buildings, the synagogue, town hall, all but one school, and the fraternal halls had been closed by the Board of Health because of flood contamination. The Salvation Army managed an outdoor service at their relief station by Highland Lake, but Sunday morning found Pastor Horn, nearing exhaustion, still trying to minister alone to hundreds of the stricken, while we vacationing ministers were struggling to return over flood-ravaged roads.

By the second Sunday we had permission to use the sanctuary of the Methodist Church and it fell to my lot

(*Continued on page* 25)

The Churches and Politics

(*Continued from page 22*)

at the present time the more genuine a man's Christian faith is, the less chance he will have of winning an election. This fact should be faced and accepted by laymen who feel called to political service. At times it may be that a man's vocation is to fight and be defeated. Anyone who has stood in the presence of the Cross will know that what the world often calls defeat may in God's Providence represent a resounding victory.

Perhaps the most distinctive mark of a Christian in politics is that he refuses to take himself too seriously. He knows that he is a sinner just like his opponent and that they both, with all their fine programs, stand under the judgment of God. And because he is aware of the hazards and temptations that beset him he is better able to cope with them.

In conclusion, I wish to refer to a layman who by one act illustrated so perfectly the difference that the Christian faith can make in the conduct of public affairs. I refer to Senator Ralph Flanders of Vermont, and I do so all the more gladly because he is not a member of my party. In one of the most trying hours of our national history when dark, sinister and evil forces had been let loose and were daily becoming more threatening, it was Ralph Flanders who had the moral understanding and courage to rise on the floor of the Senate and move to condemn a fellow-Senator. In my opinion, he possessed that insight and that courage because of the Christian faith he had received through his church. In this sense, the church has everything to do with politics.

The church itself cannot make a better civilization but it can make the men who will make a better civilization, and in making a better civilization political action could be decisive.

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The Council's President Starts for Greenland

Official photograph, U. S. Air Force

Dr. Eugene Carson Blake, (third from right), president of the Council, at the start of his Christmas visit to Chaplains and service men of the Northeast Command, discusses the Air Force Chaplain program with Chaplains at McGuire Air Force Base, N. J. Second from the left is Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of Air Force Chaplains.

When Disaster Strikes

(*Continued from page 24*)

to conduct the first Protestant union service. It could be announced only by word of mouth, but a few score of worshippers picked their way through the rubble surrounding the church. Hymns and prayers seemed to have a new reality as the warmth of faith stirred our hearts. With little time to prepare, I chose Paul's words in Romans 5:3-5 as my text: "We triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope — a hope which never disappoints us because of God's love shed abroad in our hearts by the Holy Spirit." Rather long, but amply suggestive. As Scripture, I read the parable of the two houses, one founded on sand, the other on rock.

I stated simply that, when trouble strikes, the importance of faith is made plain. What matters, therefore, is not that trouble has found us, but what trouble finds in us. Those without faith may respond with self-destruction, revenge, self-pity or silent bitterness, but they are blind alleys for Christians and for our community. When trouble comes, the Christian is to be a lighthouse, shedding radiant faith on any storm-swept scene, applying love in practical service, and working always with confident hope.

"Obviously," I said in conclusion, "we have suffered some cruel blows, but we are not down until we give consent to the count. Courage and helpfulness have abounded within our borders, and friendliness has poured in from outside. Whatever may have been the fate of many of our material structures, or of our cherished dreams of material accomplishment, our lives may yet be founded upon the only Rock which will endure — even our faith in the good God behind nature and His Son, Jesus Christ our Lord."

The major contributions of our churches to the disaster have been intangible ones. They were really made long before disaster struck, in the deposit of generosity, courage, concern and faith which Christian and Jewish teaching, in season and out, builds up in individuals and communities. This is the way that true religion teaches people to live under any circumstances; hence when disaster comes they channel their usual motivations through all of the community agencies of helpfulness which beforehand they have helped to create, or, if need be, they improvise new ones. And they do it without fanfare or concern as to what organization or congregation receives credit. They do it because their way of life demands it of them.

Books Received

WHAT IS VITAL IN RELIGION, *Harry Emerson Fosdick,* Harper & Bros., New York, N. Y., $3.00.

A DEVOTIONAL COMMENTARY ON THE BIBLE, *William J. Shergold,* Oxford University Press, New York, N. Y., $3.50.

WHAT'S IT ALL ABOUT, *Robert E. Goodrich, Jr.,* Fleming H, Revell Co., Westwood, N. J., $2.50.

FREEDOM'S HOLY LIGHT, *Merrimon Cunninggim,* Harper & Bros., New York, N. Y., $2.75.

THE CATHOLIC APPROACH TO PROTESTANTISM, *George H. Tavard,* Harper & Bros., New York, N. Y., $2.50.

HENTZ: OF THINGS NOT SEEN, *Harriet H. Houser,* The Macmillan Co., New York, N. Y., $3.50.

FOUNDATION OF AMERICAN FREEDOM, *A. Mervyn Davies,* Abingdon Press, Nashville, Tenn., $3.50.

THE GIFT OF POWER, *Lewis Joseph Sherrill,* The Macmillan Co., New York, N. Y., $3.00.

NEVER A DULL MOMENT, *Eugenia Price,* Zondervan Publishing House, Grand Rapids, Mich., Paper, $1.00; Cloth, $2.00.

WALKS OF JESUS, *B. Lewis,* John Knox Press, Richmond 9, Va., $1.50.

UNDERSTANDING JESUS CHRIST, *McEwan Lawson,* The Seabury Press, Greenwich, Conn., Paper, $2.25.

THE FLAME OF LIFE, *Eric Montizambert,* The Seabury Press, Greenwich, Conn., $2.25.

SEX IN CHRISTIANITY AND PSYCHOANALYSIS, *William Graham Cole,* Oxford University Press, New York, N. Y., $4.00.

GOD'S FAMILY, *E. M. Conger,* Seabury Press, Greenwich, Conn., $3.00.

MORE THAN WORDS: JUNIOR HIGH SCHOOL RESOURCE BOOK, Seabury Press, Greenwich, Conn., $2.50.

FOUNDATIONS OF CHRISTIAN KNOWLEDGE, *Georgia Harkness,* Abingdon Press, Nashville, Tenn., $2.75.

GROWING INTO FAITH, *Kendrick Strong,* Christian Education Press, 1505 Race Street, Philadelphia 2, Pa., $2.50.

THE GOD OF OUR FAITH, *Harris Franklin Rall,* Abingdon Press, Nashville, Tenn., $2.75.

INTRODUCING HINDUISM, *Malcolm Pitt,* Friendship Press, New York, N. Y., paper $.60.

LIVE ALL YOUR LIFE, *Alson J. Smith,* Henry Regnery Co., Chicago, Ill., $3.75.

DOUGLASS SUNDAY SCHOOL LESSONS, 1956, The Macmillan Co., New York, N. Y., $2.95.

BIBLE PRIMER, *Ray Freeman Jenney,* Harper & Bros., New York, N. Y., $2.50.

THE FAITH THAT BUILT AMERICA, *Lee Vrooman,* Arrowhead Books, Inc., 124 East 30th St., New York, N. Y., $3.50.

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BOOKS

The Dead Sea Scrolls

By MILLAR BURROWS, Viking Press, New York, $6.50.

The ancient scrolls found by the Bedouin shepherd boy in a cave near the Dead Sea in 1947 proved to be only the first of a great collection which have been brought to light in the Dead Sea area. There is a scroll of the entire prophecy of Isaiah which is a thousand years older than any other manuscript of this book. Archaeological and paleographical specialists are convinced that the Isaiah manuscript antedates the birth of Christ by about a century and is the oldest Biblical manuscript of any kind in existence.

One of the newly found treasures is the manuscript of a so-called "Manual of Discipline" of a pre-Christian sect of a monastic type — either the Essenes or a group very similar. This manuscript is of tremendous significance for its fresh light on the religious life of Palestine at the beginning of the Christian era.

Five of the scrolls in the earliest find came into the hands of Archbishop Samuel, of the Syrian Jacobite Church, at St. Mark's monastery in Jerusalem. In his efforts to find out what they were he came into touch with the American School of Oriental Research in Old Jerusalem, whose director at that time was the distinguished Biblical scholar, Millar Burrows, chairman of the Department of Near Eastern Languages and Literature at Yale University. Ever since then Dr. Burrows has been absorbed in an intensive study of the scrolls and now gives us the benefit of his expert knowledge. The story of the scrolls, just as a story, is as exciting as detective fiction — to say nothing of their religious significance.

The excavations undertaken in the caves have revealed an amazing wealth of archaeological material. It now seems clear that an entire library was hidden here, which probably embraced all of the books of the Bible, various apocryphal works and documents of the Jewish sect to which reference has been made above. They were apparently hidden in the caves in order to preserve them in the face of some crisis — probably the war with the Romans which resulted in the fall of Jerusalem in 70 A.D.

There is a remarkable consensus as to the pre-Christian date of the scrolls. The next question is, "who were the people who produced these scrolls and constituted this Jewish sect?" The evidence indicates that they were either Essenes or a group of a similar type.

A third key question then arises: "what (if any) relation was there between Jesus and this group?" This question is likely to stir up lively arguments in years to come. Certain parallelisms with the New Testament are noted — such as the emphasis on the covenant, on the conflict between the "Sons of Light" and "the Sons of Darkness," and on "the teacher of righteousness."

The conjecture has even been put forward that Jesus was himself originally

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an Essene. For this Professor Burrows is convinced there is no evidence. That John the Baptist may have been an Essene for a time is intimated. A suggestion made with greater confidence is that parts of the New Testament (especially the Gospel and the Epistles of John) reflect the same historical background of "sectarian Judaism" as is seen in the scrolls.

For those who want to be abreast of the most impressive and most discussed development in Biblical archaeology, this is the indispensable book. To aid those who would like to study the subject thoroughly Professor Burrows adds his own translation of large sections of the scrolls.

—Samuel McCrea Cavert

The Television-Radio Audience and Religion

By Everett C. Parker, David W. Barry, Dallas W. Smythe, Harper and Brothers, New York, $6.00.

Since one of the avowed intentions of all religious broadcasting is to convert the unchurched, as well as to arouse and inspire the irregular church member, it is good for us to have had such a careful statistical study of the television-radio audience and religion as is contained in this book for easy reference. But most of the value of the findings will be for a very limited group at the top level of religious broadcasting, who are responsible for the final results of all religious programming as viewed or listened to by families or individuals in homes.

I doubt very seriously whether the average viewer or listener will ever read the book or need to. Therefore it is to be hoped that its contents will filter down to the local level in some other way, probably through better programs to see and hear, with more effective content and format. However, the chapters on "A Strategy for Religious Broadcasting," especially chapter 20, can be useful as a guide for better program production at the local level, and should be carefully studied by local Councils of Churches, ministerial associations, and those responsible for local religious radio and television shows. Chapter 6 is also quite valuable for the same groups and persons for its detailed analysis of certain religious programs on the air, and should certainly aid those who produce religious programs on the local level to do a more intelligent job.

Liston Pope, Dean of the Yale Divinity School and Chairman of the Administrative Committee of this "Communications Research Project," wrote the introduction. From his intimate association with this survey he obtaind the materials which went into the address last spring to the annual meeting of the Board of Managers of the Broadcasting and Film Commission of the National Council of Churches which got such nationwide publicity for its startling reaction to religious broadcasts and broadcasters. This "blast" launched the "Studies in the Mass Media of Communications" long before it appeared in print and created interest in it.

Everett C. Parker, who was primarily responsible for conceiving and executing the project under the sponsorship of the Broadcasting and Film Commission, is one of the pioneers in religious broadcasting and has done outstanding work in this field. He was for years the head of the Protestant Radio Commission and is now Director of Communications of the Congregational Christian Churches. He had associated with him an able staff of researchers who took New Haven as a "typical" American community and had an intimate look into the radio-television life of a good cross section of New Haven life. What was found there should prove a shock and a stimulus to action on the part of denominational leaders and has already been of inestimable value in the work of the National Council of Churches through its Broadcasting and Film Commission.

While it is a book of very little value to the general public as a volume to read, it is a book which the experts cannot ignore, and it should give a solid foundation for rethinking broadcasting strategy and content for all the Christian Churches in America. If it does no more than point the finger of caution to those who are responsible for the creation and production of religious broadcasts, it has been well worth the sizeable sum spent and the long hours of work given to collect, compile and evaluate the data.

—James W. Kennedy

Former Executive Secretary for the Division of Radio and Television of the Protestant Episcopal Church and currently a member of the Department of Information of the World Council of Churches, as well as Rector of the Church of the Ascension, New York City.

Attention should be called to the fact that copies of *The Hymnbook,* which was reviewed in the November issue of the Outlook, may be obtained not only from the Westminster Press, but also from: the John Knox Press, 8 N. 6th Street, Richmond 9, Va.; the Reformed Church Bookstore, 156 Fifth Avenue, New York 10, N. Y., and the United Presbyterian Book Room, 209 Ninth Street, Pittsburgh, Pa.

(*Book Reviews continued on page* 30)

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—BENSON Y. LANDIS

The Prayers of Jesus

By RALPH SPAULDING CUSHMAN, Abingdon Press, Nashville, $1.75.

Bishop Ralph S. Cushman, outstanding leader of The Methodist Church, is now retired and living in Raleigh, N. C. He is well-known for his writings in the field of Christian stewardship and devotional meditations.

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—T. K. THOMPSON

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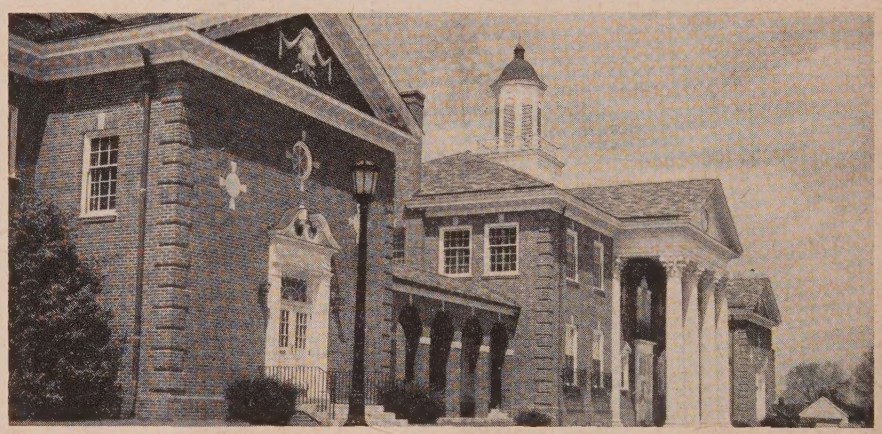

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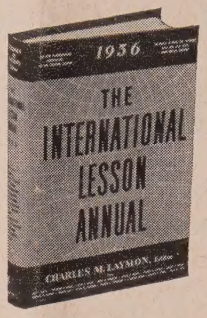

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